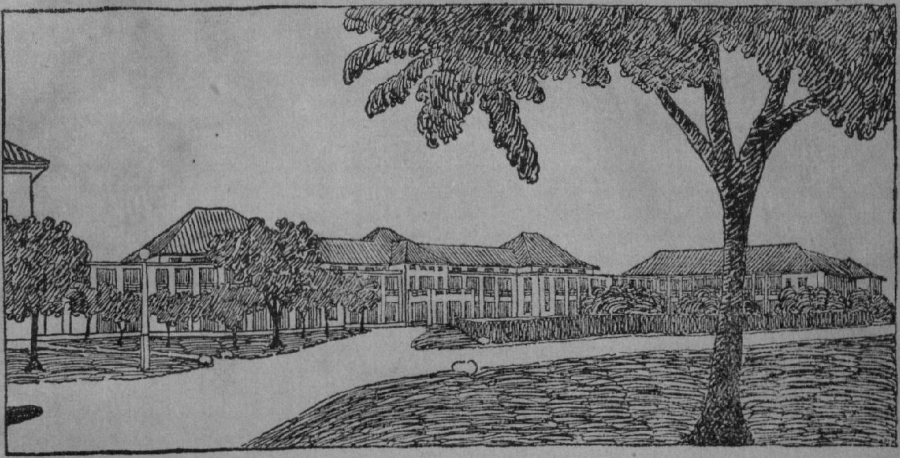
THE MADRAS



CHRISTIAN COLLEGE MAGAZINE

" They are slaves who dare not be
in the right with two or three."

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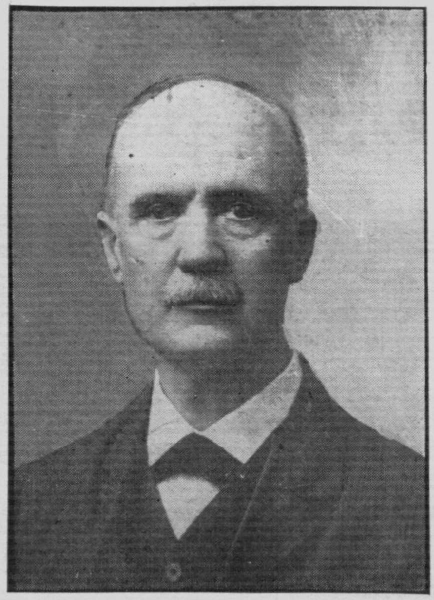


REV. WILLIAM SKINNER, C.I.E., M.A., D.D.,

Principal and Professor of Mental and Moral Science, 1884-1921

THE

MADRAS CHRISTIAN COLLEGE MAGAZINE

SEPTEMBER, 1942

DR. WILLIAM SKINNER

BY RAO BAHADUR O. KANDASWAMI CHETTY

Dr. Skinner had his school education at the Gymnasium in Old Aberdeen—names which suggest thorough-going, systematic training and a granite foundation for strenuous life in the future—and he thence passed on to the Aberdeen University where he had a brilliant career.

Aberdeen University was the *Alma Mater* of more than one Professor of the Christian College, namely, Dr. Miller, Dr. Cooper and Mr. Pittendrigh. Dr. David Duncan, Principal of the Presidency College, also studied in Aberdeen University where he and Dr. Skinner came at different times under the influence of Dr. Alexander Bain whose treatises on Logic, English Grammar and Rhetoric were standard books at one time in Madras.

Like his brother, Dr. John Skinner, Principal of Westminster College at Cambridge and an authority on Old Testament Theology, William Skinner determined to enter the ministry of the Free Church of Scotland. Beginning his theological course at the Free Church Theological College in Aberdeen he went over to the New College in Edinburgh where he studied for three years and finished his Theological course, which he supplemented by spending a short time in Gottingen University in Germany. Having been recognised as the most distinguished student of his year both at Aberdeen and at Edinburgh, Mr. Skinner was offered in 1884 an appointment as Professor of the Madras Christian College.

The College was entering a new stage of development. In 1877 the College which had grown out of the Church of Scotland Mission School founded by John Anderson in 1837, became, through the exertions of Dr. Miller, the Madras Christian College, in the maintenance of which the Free Church was joined by other Christian bodies like the Wesleyan Mission and the Church Missionary Society. Again Dr. Miller had obtained through the Education Commission of 1882, in whose deliberations and decisions he played a leading part, for all private institutions including missionary Colleges like his own, Governmental recognition and consequent status as most vital parts of the educational system of the country.

In the University too the Christian College was taking a leading place among the affiliated colleges for its educational efficiency as tested by University Examinations. It was also leading the way in the matter of forming student societies for promoting independent thinking and free debate.

On the social side the college was starting hostels not only for providing for its students coming from their homes in the country, healthy environment and physical comfort in a city like Madras but also for promoting among them, divided as they were by creed, caste and social customs, a common corporate life and co-operative effort as a means of learning the difficult art of self-government.

In the country itself large movements were taking shape. Lord Ripon's liberal viceroyalty deepened the desire for self-government and for equal treatment of Europeans and Indians in the administration of justice.

Acting on the expressed desire of his successor, Lord Dufferin, for having in the country a body of enlightened public men who could voice popular grievances accurately and suggest adequate means of redress, leading men from different parts of India met in Calcutta and resolved on having annual national gatherings to be called the Indian National Congress. Side by side with this there were endeavours to effect the reform of social customs among Hindus through legislation on the one hand and the call 'Back to the Vedas' on the other.

Christian missionaries too were taking a part, from street-preaching to addressing educated Hindus on social and religious subjects in halls like the Evangelistic Hall which is now the Anderson Church next to what was Anderson Hall on the Esplanade.

The Theosophical Society which had been founded by Colonel Olcott a few years before was trying to stem the current towards the adoption by educated Hindus of western modes in thought and action.

Amidst these conditions the College Magazine was started in 1883. The opening passage sounded like a trumpet in the ears of the past and present students of the College. That passage, prophetic in tone and proved correct by subsequent developments in the country, reads as follows:—

A new era is dawning upon India. New thoughts are stirring in men's minds and new aspirations awakening. And the prospect is that these thoughts and aspirations will not long continue to be so weak, and so easily extinguished, as they must be so long as they are shared in only by a few. With the success that has already attended the efforts to communicate some intellectual life to the masses of the people,—with the far greater efforts in this direction which are likely to be made at no distant dates—with the impulse that must be given by any amount of local self-government however small,—with the many other influences which are either at work already or likely to be at work ere long, it is practically certain that some definite and nationally characteristic tendency or tendencies will soon begin to show themselves in Indian thought and feeling. Great movements need time to become definite. But no distinct race or large community has ever had any measure of intellectual activity awakened throughout it without movements of some kind following; and the movements differing in some important respects, even from those that most resemble them among other races and communities. At a date that cannot be far distant, if its distance be measured by such periods as history takes account of, some distinct type of intellectual, moral and social life will certainly appear in India. The new life will not be cast in any European mould. So long as a few men only are enlightened, they can hardly do otherwise than half-consciously follow some one or other of the lines of European thought with which education has rendered them familiar. For gravitation has its place in the intellectual and moral as certainly as in the material sphere. The body of larger mass attracts the smaller. But in proportion as Indian thought and feeling become national in extent, they will become national equally in character. What the intellectual, moral and social tendencies of India will be when enlightenment has spread sufficiently to form them, it is not possible at present to predict; but that they will be largely distinctive and peculiar is certain from all the analogies of history. That some such distinctive national tendency should appear must be the desire of every son of India who would have his country take her rightful place before the world. That the tendency, when it does appear, should be a good one must be equally the desire of every one who either loves India or cares for the

welfare of humanity. For the tendency dominant over India will influence the whole Eastern world in modern ways as certainly as it did when Buddhism went forth from her to become the faith of half mankind.

Dr. Miller realised that if the college was to achieve its spiritual aims amidst these changed and changing conditions it was necessary to have a staff of Professors who would help to make it the foremost college in the Presidency in point of both educational efficiency and moral influence. Thus it happened that during the last two decades of the nineteenth century the college underwent a great transformation in the personnel of its professorial staff—veterans like Dr. Milne Rae, Mr. William Stevenson, Mr. George Patterson and Mr. Michie Smith—all men with trimmed or flowing beards—giving place to new men fresh from Scottish and English Universities. Dr. Skinner was the first to arrive. He was followed by Mr. W. B. Morren, Dr. J. R. Henderson, Mr. George Pittendrigh, Mr. E. M. Macphail and Mr. J. M. Russell, and later on by Mr. Alexander Moffat, Mr. F. W. Kellett, and Mr. William Meston. Dr. Cooper whose portrait adorns the Miller Library at Tambaram, alone, among the veterans, remained till the end of the century. Dr. Skinner was a colleague and successor of Dr. Cooper in the teaching of Philosophy, Logic and Ethics being his special subjects.

The subjects which were first assigned to him were Scripture, English and Philosophy. I was in the Junior F.A. or First Class in which he commenced his work in the College as Professor of English. The text taught was Tennyson's *Coming of Arthur*, a title which the students associated with the coming of the young professor—he was then 24 years of age—the youngest member of the staff. He was then so shy that he would not lift up his face and look at the class. He was so absorbed in his exposition of the passages that he did not seem to mind the drops of perspiration which wetted the printed page before him. His words were simple, but his sentences were so well knit—all periodic sentences—that we were wondering whether he was reading from a note-book or was speaking *extempore*. It was said of him that he spoke like a book; with a certain measure of truth; for, his method of preparing his lectures was to write them out in his room word by word and, to reproduce them in the class; not mechanically from mere memory but by re-thinking them out with all the strenuousness and concentrated heat of original thought. There was in them all the amplitude of apt expression and a variety of viewpoints from which to explain an idea such as only an author could command in the quietness of his study. Shy and reserved as he was he gradually got acclimatised to the atmosphere of the College mentally, socially as well as physically. Confining himself to the preparation of his work and the performance of his duty in the College he was a silent observer of what was happening around him, enjoying contact with individual students and avoiding crowds and noise.

There were however the College societies over whose discussions he was often invited to preside. His contribution to the debates in summing up and evaluating the various views advanced and throwing new light upon the subject discussed was looked forward to with eagerness and listened to with rapt attention. He seemed to answer to the description which Tennyson gives of Arthur Henry Hallam among his friends.

Though the students much appreciated the charm of his utterances characterised as they were by an originality of view and treatment, clear thinking and lucid exposition which constituted the charm of Dr. Skinner's utterances in College Societies, he rarely identified himself with the management of any of them which were more than half a dozen in number. The only exception was the College Prayer Union which he nursed and guided from its inception onwards : it suited best his quiet and meditative nature.

His contributions to the College Magazine were few and far between. His first article was on Christian Ethics published in the May number of 1885, a subject on which he possessed a fullness of knowledge and in which he felt himself quite at home. Summing up his argument and comparing Christian Ethics with other systems of morality he says in this article :—

> The Christian is occupying a common ground when he says that love or renunciation of self for the sake of mankind is the highest expression of morality. He is occupying a ground peculiar to himself when he says that human spirit is bowed to accept this yoke, only by recognition of its own sinfulness in the presence of the personal love of God, and by surrender to that constraining love whereby Christ has purchased the world for himself. Religion is the foundation of true moral life. Except a man be born again, he cannot see the kingdom of God.

Even as he was reluctant to speak on any subject with which he was not fully conversant, he would rarely put pen to paper for the purpose of publication on any subject on which he did not feel deeply. Then he wrote even as he spoke, in 'simple words of great authority' 'as one having authority' and not as do the scribes echoing other people's thoughts and shining in peacock's feathers. Though invited to speak in public associations and on public platforms he steadily refused. He scarcely spoke at the Y.M.C.A., the Danish Mission Hall or the Kellett Hall, though these were places which other Professors regarded as Christian College Extensions giving the Professors opportunities of reaching former students in particular and educated Hindus in general. He regarded the College and its students, its societies and hostels, as providing plenty of useful work and calling for the exercise of all the energy with which he was endowed.

During Dr. Skinner's first quinquennium in the College, besides the activities in the Societies and the establishment of Hostels—one for Brahmin students and one for Christians—events were taking place which had a distinct bearing upon the development of the College. A cyclone in Madras in November 1885 brought about the fall of a lofty tower—(the present College Tower in Georgetown is only the lower part of the originally designed one)—which was being built as part of the new College Hall. Disastrous as this event was, it rallied to the support of the College former students who raised some thousands of Rupees to make good the loss. Among the students at that time Theosophy was a burning subject of discussion, dividing them into protagonists and critics. The founding of the Indian National Congress also awakened their dormant patriotism which found loud expression not unqualified by criticism in the debating societies. The Brahmin hostel was the nursing ground of religious patriotism which found an occasion for expressing itself in a demonstration at College against a Brahmin student being allowed to seek shelter in a mission house. The commotion however was quelled with the co-operation of the Hindu public men, who would not

encourage students at College indulging in such demonstrations, and consistently with the demands of discipline and so as not to wound the growing self-respect of the students most of whom remained loyal to the College. Dr. Miller was then absent on furlough in Scotland and when on his return to Madras an address of welcome was presented to him by present and former students he replied, in view of the socio-religious problems which agitated the mind of the public, emphasising the predominant aim of the College as the formation of right principles, of good habits and a noble character on the lines inculcated and exemplified by the Greatest Teacher of Mankind. While this statement satisfied the Hindu public it did not satisfy the Christian leaders who regarded it as an under-statement. Dr. Miller was subjected to bitter criticism even calling in question his character as a Christian Missionary. In these days of storm and stress Dr. Skinner stood by Dr. Miller supporting him with an understanding sympathy.

His regard for Dr. Miller's judgment was so great that on one occasion he said to me 'We must rise to his level and not expect him to come down to ours'. On another occasion he said 'Let *him* increase and we must decrease'. He was a kind of John the Baptist—stern and strictly ethical, not without a veiled sympathy—silently preparing the minds of the students and others who came in contact with him for the message of Dr. Miller, who in a later series of addresses unfolded his view of Christ's religion in relation to Hinduism as a fulfilment and not as cancellation or replacement.

Dr. Skinner rarely came out in public with his views on current subjects but all the same he followed public opinion and public movements with keen interest. He was a kind of consulting doctor having what the lawyers would call Chamber Practice, though of course charging no fees!, but laying his mind and heart at the service of those who went to him with their peculiar doubts and problems and discussing them with a frankness and insight free from all prejudice, racial or religious, ready to learn and unlearn, eager to follow the light wherever it may lead him to in the realm of thought and teaching which was his special field of activity. He once told me that he preferred taking a journal like *The Indian Social Reformer* which he said gave him something he did not know, something to think about. He had no mind to read journals, which only expressed popular views or views with which he was familiar as part of his inheritance.

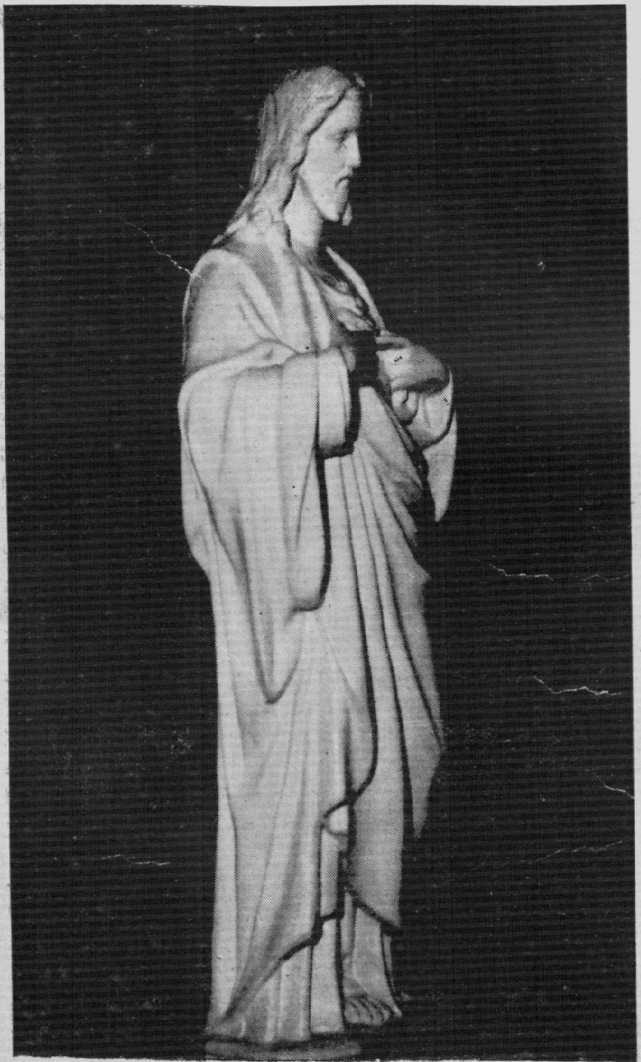
The College Church in which he shared the work of Sunday preaching with other Professors of the College, was where he gave his friends an opportunity of knowing what his innermost thoughts were on what was going on around him. Thus it was that the last sermon that he preached before going on his furlough in 1889 revealed what he thought of the experience which the College and Dr. Miller were passing through in facing the many difficulties around them. That sermon also shows how intimately he was co-operating in thought and speech with Dr. Miller's effort to find out the new and untrodden path—God's path—for steering the College through the various forces, social, religious, intellectual and political which operated upon it and around it.

Dr. Miller on his return from Scotland preached in College Church a sermon on 'A Neglected Apostolic Thought'—based upon St. Paul's address

to the Athenians. He tried to show that God was near to all men—to Christians and to Non-Christians alike,—and that the place of birth, with all the consequences as to custom belief and character entailed by it, is the appointment of God in His all-watchful love. Referring to the criticism that the preaching of this doctrine in the Mission field was fraught with danger, Dr. Miller admitted the criticism and said that such truths are dangerous, but pleaded that the work of reconciliation of Christian truth with the Heritage of India had to be attempted and achieved. The strait and narrow path is always a path of danger,—danger on the right hand and on the left. Dr. Skinner's sermon above referred to and published in the College Magazine under the heading 'The Divine Path to the Salvation of the World' had for its text Jesus' exhortation, 'Strive to enter in by the narrow path'. Dr. Skinner said that it was easy to rouse religious fervour within the channel of preconceived ideas, but the difficulty lay in bringing people to recognise that God's purpose may not be quite what they thought it was: to awaken within them a simple loyalty to the will of God whatever that will may prove to be. Jesus has left the broad road : the road of human fellowship and sympathy, the road of sanctioned faith and practice. He was walking alone with God, and the way of God is narrow. That is to say, it is unfrequented. The man whose heart is loyal to God and knows no other loyalty must live alone: moreover, because it is untrodden it is rough, presenting difficulties and obstacles that might all be avoided by keeping to the world's highway ; and, once again, it is hard to find, and the man who walks in it must often seem to others and sometimes, even to himself, to have lost all guidance and direction and to be wandering hopelessly over a dreary trackless waste.

Lead, kindly Light, amid the encircling gloom,
    Lead Thou me on ;
The night is dark, and I am far from home,
    Lead Thou me on ;
Keep Thou my feet: I do not ask to see
The distant scene ; one step enough for me.

This was Dr. Miller's spirit,—and Dr. Skinner's.



[K. N. Raj

JESUS AS SAVIOUR*

'He saved others; himself he cannot save.'—Mark xv. 31.

We do not call Jesus our Saviour as often as our fathers did, but we feel that it is a name to be cherished, and full of meaning. What does it mean? What does Jesus save us from, and what does he save us for? What does he offer us as Saviour?

Jesus does not offer to save us from accident, misfortune, pain, and death. His enemies jeered at him as he hung dying on the Cross, his life being plucked out of him by mere pain, his mother weeping beneath him. 'He saved others; himself he cannot save.' We can see that they were not only cruel, they were stupid. They did not realize what was happening. Jesus could easily have saved himself, by submitting to the Jewish priests, or by calling his fellow-Galileans to fight for him. But because he was the Saviour, because he was consecrated to speak only the truth and to act only in love, he could not save himself when wicked men resolved to kill him. He could save others, or he could save himself: not both.

And the life that he offers to his followers is the life that he lived himself. If what you really want is to get on in the world, to be popular, to be safe, then go for what you want directly, don't try to get it through religion. Jesus demands all, and he promises nothing but himself. Our happiness, our possessions, our life, even the people we love best and the causes we value most highly and most nobly—Jesus does not guarantee any of these; and he requires that we must offer them all to him, sincerely desiring that they should be used or destroyed or returned to us according to his purposes, which are beyond our comprehension.

We can't quite realize this, except in rare moments of ecstasy. We can't quite rid ourselves of the feeling that God's business is to give us what we want. If only we try, as well as a reasonable person could expect, to please him, then he will reward us according to our merit. And we can't help thinking ourselves a little more worthy than other people, entitled to better treatment. When you are unlucky, look into your heart, and I think you will catch yourself asking in pained surprise, Why should this have happened to me instead of so-and-so? We think we deserve some reward. It is the oldest, the most insidious, the most mischievous of all the mistakes that can be made about God, and we all make it. We know in theory that Christ does not save us from worldly evil: but we cannot realize it in our hearts and lives except by constant effort. It is one of the most difficult things that we are called upon to do as Christians, and one of the most important.

In bad times like the present we are especially tempted. The evils that threaten us today are so big, so vague, and so terrible, that we are apt to fool ourselves by saying 'If only we repent, we'll be all right'. We act according to conscience, after asking advice and taking thought and prayer, and find

* A Sermon preached at the College Service by the Rev. J. R. Macphail, August 30, 1942.

ourselves in conflict with others whom we like and respect. Surely, if we pray a little harder, everyone will agree and everything will be nice again. There is no such promise in the Word of God. The Christian doesn't have a better time than others; in some ways he has a worse time: the only difference is that he knows who is in charge. Christ does not undertake to save us from material and physical evil.

2. *Again, Jesus does not promise to deliver us from moral evil.* If we are tempted to use religion as a means of improving our circumstances, we are even more dangerously tempted to use it as a means of improving our characters. If only we commit ourselves to him, he will take away all our vices and give us all the virtues instead; and we sometimes speak as if we could count on the change being complete and immediate. How often have we heard preachers saying 'I used to be bad, then I was converted.' They don't always go on to say 'Now I am good', but that would be the logical end of the argument. And usually you feel sure that the preacher is wrong twice over: first, he wasn't so bad before his conversion as he makes out; and second, he's not noticeably perfect since it, however earnest and sincere he may be. There's no monopoly of goodness among the saved; there's no monopoly of sin among the rest.

This is a very important subject, and it is very puzzling. We pray to God every Sunday at least that we may hereafter live a godly, righteous and sober life, even while we know that at the next service we attend we shall acknowledge and confess that we are miserable offenders, with no health in us. Is there any use in praying for something we know we shall never get? Is there any meaning in this non-stop series of prayers for perfection and confessions of utter worthlessness?

Our mistake is that we think of a good character as if it were something a man could get and keep. We want a good character in the same way that we want money or popularity. I have read about somebody who ruled a sheet of paper into squares, and wrote the days of the month across the top, and all the virtues he could think of down the edge; then every night he awarded himself marks for each virtue, plus or minus, and added the marks up to decide what progress he had made that day, like a merchant striking a balance in his accounts. Such morality, self-centred and calculating, may be good or bad, like the love of knowledge or power or money or any other private possession; everything depends on how it is directed and moved. In itself it is not religious. Here is one of the many ways in which a man may lose his life by trying too hard to save it.

Religion makes two demands on a man. The first is to seek, to worship, and to serve God; the second is to share the life of God's family. And you can't do either if you are constantly worrying about your own character. Leave your character alone: try to love God and to love your neighbour. You are a tool in the hands of God; and if he chooses to do his work with a shabby and imperfect tool, that's for him to judge. For the ordinary day-to-day work of the world, he doesn't seem to want very many saints. And if he doesn't make them, we can't.

I don't want to exaggerate. Anyone who knows God at all must want to live a better life. And for many people, religion first becomes real for

them when it saves them from some disgusting or degrading habit which had brought them near to despair. There is no sin so inveterate but Christ can save you from it; and a man may have got into such a state that that is the one thing that matters. But we must not stop when one battle has been won, however exhausting it may have been. We must allow Christ as Saviour from one particular sin to open our eyes till we can see Christ as Saviour in another sense altogether.

3. What is that other sense? If Christ doesn't save us from uncertainty about our worldly condition, nor even from moral shortcomings, then what does he save us from? I think that he saves us from loneliness. Does that seem to you a lame conclusion? Is it an anti-climax to pass over danger, death, and sin, and to speak as if loneliness were the ultimate enemy of man? You may think of loneliness as a bit of bad luck that a man can't always escape, and no more. But real loneliness is something that starves and withers the soul of a man. Life is sharing. A person isn't being a person unless he is constantly giving to others and receiving from them. The worth of a man, and the interest and importance of his life, depend not on what he is, but on how much, and in what way, he can give and take. A man altogether shut off from his fellows might as well be dead. A self-contained, self-consuming, self-directed existence is Hell. And that is the kind of loneliness that Christ saves us from.

A student can usually remember one time at least when he suffered from real loneliness. Try as he would, he couldn't make any progress in spelling, or in geometry; and his failure seemed to make him an outcaste, till he was near to despair. Then some one found out and began to help him—a teacher, an elder brother, or a more successful classmate: and at once it was as if he had begun to breathe again. His difficulties did not vanish, of course; but it made all the difference to know that some one was in them with him, understanding them, sharing them, wanting him to get over them as much as he did himself. And that is how Christ saves.

To the end, or at least as far as we can see, we shall be much as we are now, gaining some new knowledge and discovering more ignorance in ourselves, conquering some of our besetting sins and realizing others that we had never suspected. If you take an opportunity timely, you see others that you have missed; if you do the right thing once, it shows you how often you have done the wrong thing without knowing it. Every gleam of light shows up the darkness of the rest of one's life. No man ought to find comfort in looking at himself. The more alive, the more wide-awake a man is, the more aware he is of the gap—it is more than a gap, it is an abyss—between what he is and what he might have been; the more he does, the more clearly he sees what remains to be done. It is characteristic of the spiritual life, as Father Tyrrell said, that as we come to want more and more, we seem to ourselves to get less and less.

And in all our struggles, if only they are sincere and whole-hearted, Christ is not away ahead, out of touch and almost out of sight: he is here with us, helping, guiding, encouraging, and above all understanding. He leads us in our blindness by his light; he uses us with all our imperfections for his perfect purposes. The person in charge is not far off and indifferent, and

he is not waiting to find fault with us: he wants us to get on well, far more than we want it ourselves.

The Christian is not the wise man, the good man, sure of the future and of himself. He is more like a poor blind beggar waiting to cross a busy street, helpless till a guide comes. And when the guide does come (he is to be recognised by voice and by touch), he does not miraculously endow the blind man with sight; but he leads him, and stays with him as long as he is needed. As Saviour, Jesus gives us himself.

ON THE MUTILATED HEDGEROWS

By K. George, *5 Hons., Br. vii.*

Often do I feel when I pass by you
How cruelly you are mutilated by the fell hand of man;
Each morning you put forth new shoots,
And each evening you find them lopped off.

Poor helpless hedgerows, how can you bear life
In eternal pillory, to be pressed down, stunted,
And kept in stocks for life?

Yet do I wonder how calm and patient you take your fate;
Forgiving, unrepining and ever of hope,
And feeling that, at least by your deformity,
Man finds some pleasure for his peaceless soul.

THE FILMS WE WANT

By S. T. Ranganathan, *Class II, Group 2.*

The many ills to which our Motherland is a prey are at least partly due to the lack of a clear vision, to the failure to recognise and realise the geographical, historical, racial and artistic oneness of India. The education of a whole nation, in all its parts, including the inarticulate, uneducated, helpless masses, in a common sentiment of unity with each other and with their soil can best be done by films portraying national ideals, and national dreams with a national background.

Picture Mother India sitting enthroned with the sapphire seas of Cape Comorin washing her feet and the snow-clad Nandadevi and Kailash behind her crowned head. Picture the mighty Ganga, the solitary Sindhu, and the bright Kaveri. Let the forests of Central India, the valleys of the Brahmaputra, the arid deserts of Rajputana and the fertile deltas of the South be reflected on the screen.

The beauties of Ajanta and Ellora, the ruins of Hampi, the excavations of Mohenjodaro and Harappa, the Pallava temples of Mahabalipuram, the rock-edicts of Asoka and the immortal Taj Mahal should be painted on celluloid.

The truths of the Vedas, the philosophy of the Upanishads, the ethics of the Bible, the tenets of the Gita, the charms of the Koran, the renunciation of the Buddha and the martial spirit of the Sikhs should be so portrayed as to emphasise the unity underlying them, their not incompatible philosophy and the synthesis that such immortal figures as Asoka the Great, Nanak and Akbar represent.

The mike should catch not only the technique of classical music but also the unsophisticated charm of our folk-songs, not only the Bhavgeets of Chaitanya, but also the poignant hymns of the Christian and the soulful verses of Islam.

The tranquillity of Indian village life, its picturesque feasts, fasts and festivals, the beauty of dusk and the awakening of the dawn in the countryside—in short, the poetry of Indian life, which is the same in the Hindu, Muslim, and Sikh village—will it ever be translated on the screen?

The duties of citizenship, civic ideals and social service as a religious duty, the advantage of mutual aid, self-organization and co-operation, the possibility, nay, the urgent necessity, of national self-sufficiency, can be instilled into the minds of the people through the medium of the film.

The film should show India that was—with her glories and greatness—India that is—her weaknesses and sufferings—and India that can be, that should be—the jewel of Nations!

We are Indians, everyone of us! Love of home, pride of race, and idealism of womanhood are the lifeblood of the Indian, be he of whatever caste or creed! We are one. We have not to become one. We are one. Our sole need is to *know* our unity. And this the cinema, as the servant and poet of the mighty dream of an Indian Nationality, can fulfil.

SCRIBBLING IN LIBRARY BOOKS

By N. Sriram, 5 *Hons.*, *Br. vii.*

It is of course against the rules to write in library books. However annoying such a practice might be, it is not entirely devoid of a sunny side. Most of us have indeed benefited by intelligent glosses and comments. During the feverish days preceding examinations, huge volumes can be skipped through by only glancing through the important passages underlined or side-lined by some previous reader. Annotations are often marked and meanings of difficult words given in the margin.

Very frequently humorous comments are met with. A certain student had made obscene remarks beside certain passages. Beside these comments were seen the comments of another person who was obviously set on fire with righteous indignation. He wrote 'You d . . . d scoundrel! Do not use obscene language and don't write in library books!'.

Printers' errors are corrected with as much care as if the reader were a proof-corrector. A certain book had the words 'small' and 'speak' repeatedly spelt as 'ismall' and 'ispeak'. The honorary proof-corrector seems to have had some humour in him. In the margin he wrote 'North Indian compositor!'

Just below the title of a certain other book the following sentence was added 'This book can be profitably used as a text-book of exercises in proof-correction'. I had scarcely looked over a few pages before I realized the relevancy of the remark. The book was dotted all over with grammatical errors and typographical mistakes.

Below the words 'Copyright' the relevant remark 'Right your copy first' was seen—the book was full of provoking errors in grammatical construction.

A certain history of political thought was obviously a summary from several volumes by another author. Beside the word 'Copyright' the student, who obviously knew the fraud, promptly entered 'You mean to say *copy written?* You have but summarised the three volumes by D—'.

Below the title 'Culture and Anarchy' some other black sheep had written: 'This book is a fine example of anarchy!'

If any author would like to know how his book has been received by the public, all that he has to do is to place a copy in some circulating library and then study the comments made thereon!

GOOD LUCK

By M. K. Srinivasan, *Class I, Gr. iii.*

Sambasivan was standing on the threshold of his house at Kodambakkam. The whole of the distant horizon was visible to him. The west, crimson with the setting sun behind the summer clouds, cast a ruddy glow over the fields. Sambasivan stood reflecting. He had passed the recent Intermediate examination in the Arts course with distinction in Mathematics. He wanted to take up the Engineering course. But his father had already run into debt over Sambasivan's education. It was up to him, as a dutiful son, to find some job and help his aged parent to clear off the liabilities. And who was going to give him a job?

Suddenly Sambasivan's eye caught an aeroplane moving southwards from the direction of the city. He watched it for a few minutes and then went into the house to clean and trim the oil-lamps in readiness for the night. His mind was still busy with the problem of the Engineering course. He was already married to his aunt's daughter. He could not, therefore, count upon a prospective father-in-law to finance his further studies.

He sat in the open yard in the centre of the house, mechanically wiping the chimneys and scissoring the wicks. He replenished the lamps with kerosene, fitted up the chimneys and set the lamps in their places. It was only 6-15 p.m. and there was still considerable light from the sky. Sambasivan was pacing the floor of the open yard when down fluttered a green piece of paper from the tiles of the roof and gaily flew into the hall in front of the open yard.

Sambasivan picked up the paper. It was about the size of an ordinary hand-bill and the following notice was printed thereon:

> We congratulate you on your good fortune! We have great pleasure in welcoming you to our show-rooms at Madras where a surprise awaits you!! Remember to bring this invitation with you !!!
>
> Do not fail to come.
>
> Do not forget to bring this paper with you. It is valuable.
>
> The B. B. Watch Co., Madras.

Sambasivan smiled. Some advertisements are really interesting, he thought. They show the vast and inexhaustible resources upon which the advertiser's intelligence can draw, in unceasing variety. He read the notice again. There was something novel about this 'invitation'. And then they wanted him to take the 'valuable' paper with him to their show-rooms! A 'surprise' was promised. An agreeable surprise Sambasivan hoped! The twilight was now failing. Sambasivan folded the paper, and shoved it into his coat-pocket and began to light the lamps. His father entered the house presently. He was returning from the town. He held the evening newspaper in his hand. Opening it he placed his finger on a front-page advertisement, handed the paper to his son and went into the backyard for a wash.

Sambasivan read the advertisement. In the 'Situations Vacant' column the B. B. Watch Company invited applications in person from young men who were prepared to take up advertising agencies. A small amount was demanded as cash security, of course. So they wanted 'more' advertising agents!

His father suggested to him that he should go and see the manager of the B. B. Watch Company, the next day. He said he did not mind the security, provided the post was secured. Sambasivan, though reluctant, remembered his filial duty, and agreed.

The next morning Sambasivan made himself as smart as possible in appearance and left Kodambakkam by the 10-45 for Madras. In another half-an-hour he was face to face with the manager of the B. B. Watch Company. The interview was half over when Sambasivan pulled out his handkerchief to wipe his sweating face. The heat was terrible and the manager puffed in sympathy. He was about to proceed with the conversation when he stopped abruptly, noticing the green edge of a hand-bill sticking out of Sambasivan's pocket from which the kerchief was taken out.

'What's that ?' queried the manager, pointing to the green paper.

'Oh, that's nothing. I think it is one of your advertising hand-bills ; I put it into my pocket last evening.'

'Last evening'? asked the manager pointedly.

'Y-Yes !' Sambasivan was confused at the change in the manager's tone.

'Please let me see it', said the manager with a smile and extended his hand.

Sambasivan handed the notice over, and sat casting his eyes all round the show-room admiring the varieties of clocks, time-pieces and watches arranged there. Suddenly he noticed that the manager had risen from his seat and was approaching him with an extended hand.

'Your hand, Sir, your hand, lucky Sir,' cried the manager and gave Sambasivan a rather vigorous hand-shake.

'I don't understand you, Sir,' muttered Sambasivan, nursing the 'shaken' hand with the other.

'So it is a surprise for you, I see,' said the manager, pressing a bell. A clerk appeared. 'Well, write out a cheque for Rs. 200 payable to Mr. ——,' he turned to Sambasivan. Sambasivan gave out his name as one in a dream. He could not make out anything. The clerk went in to execute orders. 'Well, Sir, this green paper was dropped last evening along with our ordinary white advertisement sheets from an aeroplane. We have allotted a sum of Rs. 200 for the lucky man or woman who picks this up. My congratulations, lucky Sir, once more.' And Sambasivan had another cordial but painful handshake from the Manager. He signed the cheque, now made ready by the clerk, and handed it to Sambasivan.

So that was it. The real significance of the green paper's language now dawned upon Sambasivan. He now understood that it was a real invitation with an agreeable surprise, indeed, for the person invited. The bills should have dropped from the aeroplane while he set about cleaning the lamps, and luck was with him !

It is needless to add that Sambasivan was selected as one of the advertising agents for the B. B. Watch Company. He is now writing learned articles for the press on the Art of Advertising under the pseudonym of 'Sambu'.

BIOLOGICAL CONTROL OF INSECT PESTS

Biologists today are waging a great war against the insect pests of the world's crops. The use of insecticides and other artificial measures does not provide much relief to the agriculturist and the grower, for environmental conditions favour to a great extent the growth and spread of the pests. Pest suppression has thus become a problem both to the layman and to the entomologist. The insect pests either stick on to a certain locality and attack a particular host plant or are migratory causing sudden and severe epidemic outbreaks. There are certain factors which govern the abundance and status of the insect pests of a locality. The powers of fecundity and the duration of individual broods are influenced to a remarkable extent by climate and food supply. Again there are parasites and other animal predators which check the spread of pests. Students of Insect Ecology and Economic Entomology aim at a complete exposition of all the factors influencing the life of insect pests and utilising the same factors towards their control. This is the keynote of biological control. Biological control is different from artificial control of pests. Fumigation, high-pressure spraying of contact poisons, sulphur dusting, kerosene emulsion spray and nicotine wash are some of the common artificial measures. Biological control involves the encouragement of natural enemies, both parasites and predators. During the last few years insect pests have been controlled successfully in different parts of the world either by introducing parasites from outside into countries where they did not previously exist or by the utilisation of the indigenous parasites of a country.

The well-known instance of biological control is the introduction of the Lady-bird beetle (*Vedalia cardinalis*) into California to keep down the Fluted Scale (*Icerya purchasi*) a virulent pest on orange and lemon. The Fluted Scale was just accidentally introduced into California, where it multiplied so enormously that it threatened the citrus growing industry of that state. Professor Koebele during his studies on the natural enemies of the Fluted Scale, discovered its most efficient predator in a small beetle. These beetles were soon introduced into California in large numbers and within five years the number of Fluted Scales was so reduced that it was no more a menace to the citrus industry.

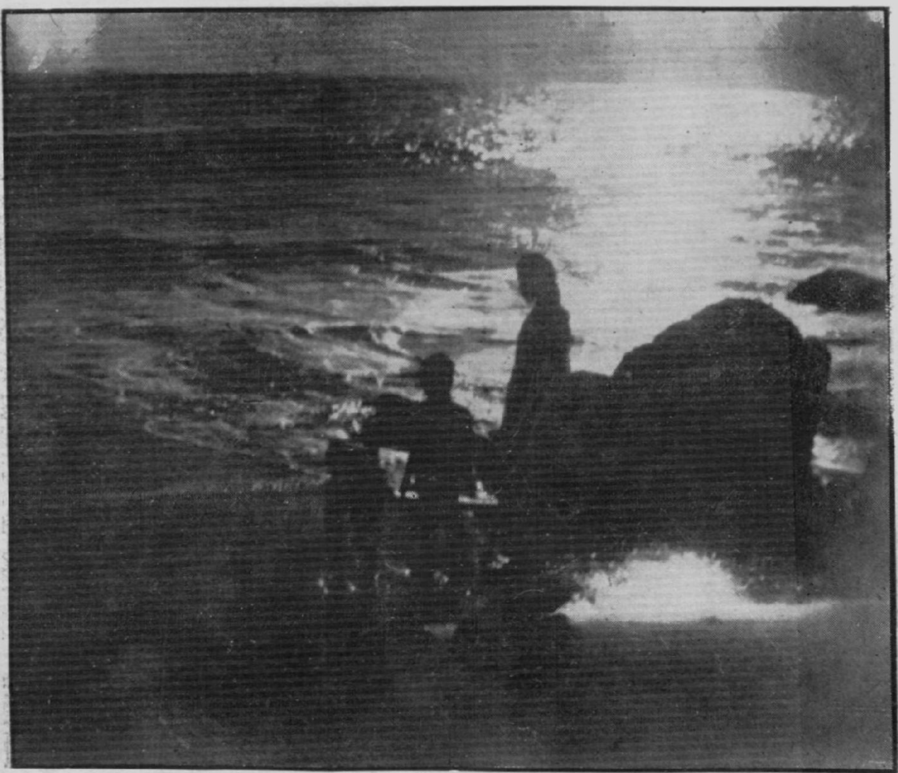
The sugar plantations in the Hawaiian Islands are attacked by a small bug called the Leaf-hopper (*Perkinsiella saccharicida*). Controlling these pests by artificial means was not only expensive but very unsatisfactory. So Muir in 1920 introduced a very predaceous bug, *Cyrtorhinus mundulus*, which preyed upon the eggs of the Leaf-hoppers and thus completely terminated the domination of the cane pest. The mealy bug, *Pseudococcus nipae*, was a serious pest on avocardo, mulberry and other trees in the Hawaiian Islands. It was suppressed by the introduction of a Chalcid parasite into the Islands. In recent times numerous insect parasites have been introduced into the Islands to suppress the infestation of the fruit-fly, *Ceratitis capita*, on guava, mango, coffee and cherries. The newly introduced parasites attack the

larvæ of the pest and bring about a marked decrease in the number of the pests and to some extent release the fruit-growers. Today 'biological control has achieved a degree of success in the Hawaiian Islands not so far attained elsewhere. The majority of the important pests have become subjugated by this method and there is little necessity for the application of insecticides.'

Besides the few examples cited above there are hundreds of cases of biological control experimented upon in different parts of our globe. It must be noted at this stage that insects are not the only agents used to control insects. The micro-organisms such as bacteria and fungi also produce diseases in insects. The *entomogenous* bacteria have been successfully utilised in recent times in pest suppression. Metalnikov (1933) used bacterial treatment against a caterpillar invasion in Egypt. The bacteria used were *Bacterium ephestiæ* and these produced a reduction of the infestation by about 50 per cent. The same plots were treated with artificial means such as arsenical spray and the reduction was only 18 per cent. Certain fungi also produce pathological conditions among insects. According to Petch over 130 species of entomogenous fungi have been known from Ceylon and some of them are very destructive enemies of insects. In Russia and the United States a caterpillar pest is known to have been suppressed by a deadly epidemic produced by *Microklossia*. In 1932 Glaser discovered in the round worm (nematode) *Neoaplectana glaseri* a strong controlling agent over the grubs of a Japanese beetle. In certain districts mosquitoes are controlled effectively by the Cyprinodont fishes. These live on the mosquito larvae and this larvicidal habit has been utilised towards mosquito-control. Some species of frogs and toads are described to be of great economic value. Forbes has calculated that about two-thirds of the food of birds consists of insects and McAtee believes that birds are capable of controlling insects satisfactorily. The bluejays, Californian gulls, crows, sparrows, flycatchers, magpies, thrushes, orioles, wrens and woodpeckers are some of the insectivorous birds. Among mammals, bats attack all sorts of flying insects. The bears, badgers and skunks too are insectivorous.

Today both the layman and the trained entomologist believe that biological method is the most important weapon for pest elimination. The insecticidal poisons are being replaced in different parts by pest predators. Biological Control Projects have been opened in different countries to carry on experiments on biological control through parasitism and suppression by predators. During the past few years a number of colleges and universities have turned their attention towards introducing special courses on biological control. New avenues of research have been opened and new animal agents are discovered every day to control insect pests.

J. Samuel Raj.



[S. Jayatilak

EVENING AT THE CAPE

TRAVEL SKETCHES

By P. Narayanan Nair, *4 Hons., Br. iv.*

Lucknow, with a visit to which I began my tour, has remained a capital city under the Nawabs of Oudh as well as their English successors (not Nawabs, anyhow) and has a history that can be traced back to the Hindu Epic era. Dedicated to Lakshmana (Lakwan in Hindi) the city had a flourishing career under the powerful kings of Ayodhya, later known as Oudh. There stands at one end of that beautiful city a barracks-like building which used to accommodate a big harem—perpetuating, as it were, the memory of the profligacies and intrigues of Wazir Ali Shah, that last Nawab of Oudh. It is no less due to the improvidence of such potentates than to internal dissensions that our country fell into foreign hands. The University, Imambara, Aminabad, the shopping centre and the Coffee-House are the other sights of interest in Lucknow.

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Situated at a slightly deviated angle from the main Howrah-Delhi route Agra is served by a branch-line of the East Indian Railway. As students of History know, that is the place where the skill and ingenuity of ancient Indian architecture was made immortal by a king. The beautiful Taj, whose grandeur has attracted travellers and tourists from far and near, and which, by moonlight, has faced the greatest number of camera-clicks, stands there 'serene and bright' in an isolated corner of the city, bearing testimony to this day to the colourful splendour that adorned the court of Shah Jehan. Raised on a terrace, with white minarets at the four corners, that masterpiece of Mogul architecture is set in a beautiful garden surrounded by four walls. As I entered the tomb-chamber, the guide who was following me uttered a cry: 'Allah!' thrice. A discriminating echo responded to it creating a sense of acute realism, an atmosphere of astonishing life in slumber. The Taj, to put it briefly, is fabulous wealth dedicated to splendour, a brilliant exposition of good workmanship, a tribute to the artistic taste of the Emperor, a loving memorial to a Queen. Documentary evidence shows that the materials for this exquisite building were brought from all over the world; that it took 18 years to be built and cost about £3,000,000; and that during the whole of that period temple-building was prohibited throughout the Empire so as to mobilise the maximum labour-force. The reflection of the Taj on a stone, on the eastern inner wall of the Agra Fort, smoothed out evenly to form a convex surface, is an attractive sight.

The Moti Masjid in Agra Fort is another surpassingly pure and elegant monument of that time. 'The force and originality of style gave way under Shah Jehan to a delicate elegance and refinement of detail'

* * * * *

About twenty miles from Agra, on the top of a hillock stands Fatehpur-Sikri, the Red City of Akbar, comparable to the ancient Greek cities in origin.

The ruined palace with the Diwan-i-Aur and Diwan-i-Khas glowing red in the burning sun (for it was about mid-day that I reached there) could be seen at a considerable distance, from the train. Built of red sand-stone and mortar, the city is, for the most part, in ruins and is inhabited only by monkeys found in most of India's wrecked palaces and temples.

* * * * *

In the order of my visit, Delhi was the next. It is unique in its own way—the Old and the New combined, the former a busy business centre having arisen on the model of the other Mogul cities and the latter, the newly-built modern city planned in Western style, humming with activity, carrying on the machinery of government and radiating power and authority to all parts of the country. To quote the architect who built New Delhi, the aim has been 'to express within the limit of the medium and of the powers of its users the ideal and the fact of British Rule in India of which New Delhi must ever be the monument'. Well! Let us hope 'scorched-earth', if at all it comes (so remote as to be impossible), will have some consideration for this pious wish.

No tourist in Delhi goes away, I believe, without a visit to the Kutb-Minar. It was a wonderful experience to climb up to the very top of that conical structure. I have only second-hand knowledge of the view of entire Delhi from the top of the Minar, since the view of even the immediate surroundings was veiled by a severe sand storm on the particular day of my visit. The well-known monument of the Gupta period, the iron-pillar standing in the middle of the open court of the Kutb-Minar, throws light on the development of iron industries in that era and the absence of even a speck of rust on it in spite of the weather action of centuries is certainly remarkable.

* * * * *

Almost the whole of Mogul splendour can be found in royal palaces and temples, tombs, shrines and memorials. Judging from modern standards no despot or autocrat will think of lavishing so much public money on such wasteful expenditure on himself or on perpetuating his own memory; but, then, the Moguls were not ruling in the twentieth century.

The remarkable profession of guides flourishes much more in North India than anywhere else. The ingenious way in which they interlard their flowing Hindi or Urdu with spicy English words (sometimes irrelevantly too), giving an account of what they want us to believe to be the minute details in the lives of the Moguls and other Emperors never escapes notice. Anyway, posterity seems to favour them, for we cannot verify the authenticity of those accounts.

* * * * *

I think no sketch of a North Indian tour will be complete without a reference to Benares, the Holiest of Holy places for Hindus. That ancient city with its stretch of sixty-four spacious bathing ghats has all the advantages of having a river close by. The most famous of its temples, dedicated to Vishwanatha, is conspicuous for its comparative smallness and absence of ornamentation; and, unlike in the temples of South India, every worshipper is permitted to touch and offer homage to the deity personally—

but a lot of elbowing will be necessary to gain entrance to the chamber on a sacred day. The immediate precincts of the temple are far from being attractive and a shower of rain is enough to spread the oozing mud right along the whole place carried by the bare feet of numberless worshippers. The social life of the lower middle and poorer classes of Benares can be correctly termed ' mediaeval ', everything being ruled by custom and custom alone.

' Tell me when was custom born,
Yesterday or yester year ? '
' Days and years she knoweth not,
She was always here.'

A LETTER FROM MR. MARTIN

Cherat,
N. W. F. P.
20th August 1942.

Dear Mr. Editor,

I am writing this letter to you in the hope that through the pages of our College magazine we may be able to send greetings to our many friends at Tambaram and tell them something of our experiences since we left Tambaram about the end of March.

My wife and Helen went up to Kotagiri, where they stayed until the middle of June. I went to the Frontier, taking the less direct route via Calcutta, in order to see the National General Secretary of the Y.M.C.A. in India before going on to my work.

At the end of March I reached Peshawar, at that time the busiest centre of Y.M.C.A. work among troops in the Province. I was met by Mr. Hindle, the secretary in charge of such work in the north, who has been for many years on the staff of the Y.M.C.A. in India and who has had much experience of this particular type of work. During the last war he was in charge of the very extensive work carried on by the Y.M.C.A. for troops in Mesopotamia, now Iraq.

The Frontier Mail by which I travelled to Peshawar was considerably behind time and I reached Peshawar late at night, but before I went to bed, my new senior colleague had already taken the opportunity to expound to me his philosophy of Y.M.C.A. work among troops According to him, there are three things for which the men come to an Army Y. M. C. A.—first, for food; second, in order to talk with someone not in the army; third, to talk about things not connected with the army. In our own experience we have found that the first two points are certainly true. The men want good and cheap food such as is supplied by the Y.M.C.A. restaurants attached to the army centres, food which is different in quality and variety from the regulation diet served to them in their messes. They have their canteens, it is true, but these are run on a commercial basis and the food supplied in them seems very often to lack the variety which they look for. The canteens are 'wet', and it is a rule of the Y.M.C.A. that no alcoholic drinks are sold or consumed on their premises. This means that men can come to the Y.M.C.A. and have a meal and spend the evening without the immediate temptation to drink which meets them elsewhere. Again, we have found that most of the men with whom we have come in touch are very ready to talk to someone who does not represent the official aspect of life which is constantly with them and on top of them in the army. We have not found that they show any special eagerness in their talk to get away from the army and their experiences in it. Some of them enjoy having a 'grouse' to someone who is outside their own immediate environment. One learns that a very important part of this job is

to be a good listener—not necessarily to talk, but to encourage talk and to be interested in what is being said. Sometimes, of course, with men who have been called up from civilian life into the army the talk gets away from the army and army-experiences and turns to life in what they call 'Civvy Street', the life to which those who are not professional soldiers look back with such longing. They will tell you something of their families and backgrounds, their occupations before the war, their interests and prejudices, and sometimes the family snapshots which are carried everywhere are produced for you to see.

The Peshawar Y.M.C.A. where I had my period of apprenticeship is housed in a large, roomy building which was used till comparatively recently as an army 'Institute', run under other auspices, but taken over by the Y.M.C.A. at the request of the military authorities. Under the management of Mr. and Mrs. Hindle the place has become intensely alive. There is an excellent restaurant run under their personal supervision. (None of the Y.M.C.A.'s for troops in the N.W.F.P. are run on the contractor-system.) There are abundant facilities for games and recreation: billiards, tennis, table-tennis, cards, carroms or 'flickums', as it is called by the men, chess, draughts, and other kinds of games. During the month that I was attached to the Y.M.C.A. in Peshawar I had the chance of seeing the variety of recreation provided in such a centre. Dances and whist-drives were organised weekly. Tennis-teas and concerts were arranged. There was a discussion group in which the topics ranged widely in their interest and in their significance, from the relative value of the cinema and the theatre as forms of art, on the one hand, to the spiritual view of life as opposed to the material view of life, on the other. I felt from what I heard in the discussion-groups I attended that such a type of meeting for the exchange of thought was of real interest and value to the men who came. To these groups would come sometimes people from outside, belonging neither to the Forces nor to the Y.M.C.A. staff, bringing their own contribution. For those interested in reading, the Y.M.C.A. had a reading-room with many magazines and an attractively arranged library. In the large recreation-hall were a piano and a large radiogram with a collection of records.

The existence of such a place means a great deal to many of the men in the Forces, more particularly to those who have recently left their homes and who are irked by the drabness and impersonality of their new life. The Y. M. C. A. provides freedom, colour, variety, opportunity for social intercourse, an escape for the time being from much that oppresses and cramps. In the army the individual tends to become a cipher. The Y. M. C. A. helps to remind men of their individuality and gives them the chance to express themselves.

During the month I spent in Peshawar I was initiated into the various activities which go to make up the life of an Army Y.M.C.A. secretary, some of them very ordinary and pedestrian indeed—'taking the desk' in the restaurant to write out 'order-chits' for the bearers who serve there; supervising the service behind the serving-counter during rush-hours in the restaurant, when every place is occupied and new-comers are standing waiting for places (a most hectic and exhausting experience this supervision of service, I can

assure you!); learning a little of the mysteries of ordering supplies and checking the consumption of supplies; getting to know some of the men who come regularly to the Y. M. C. A. and making friends with them. All these experiences united to make a new life which was interesting and enjoyable.

Towards the end of April I moved to a place called Risalpur, not very far from Peshawar, where I was in charge of the Y. M. C. A. It was good to be on my own and to learn more of this kind of work by independent experience. On the very first day when I was in charge of the Y. M. C. A. at Risalpur I had a most unexpected meeting. A new draft of men, recently out from Britain, had arrived at Risalpur that morning to join the regiment stationed there. That night I was greeted in the Y.M.C.A. by a man belonging to this draft, who had been at the same school in Edinburgh as myself, and also at Edinburgh University. I had not known him very well at home, but I had known his elder brother very well, and been in his home and met his parents several times. It was strange to meet in that Y. M. C. A., so remote from the places we knew in common, and to recall friends and experiences. He had thought of me as being the only person in India whom he knew, but had concluded that there was not much chance of our meeting as he was in the north and I was in the south. Unfortunately his regiment did not stay in Risalpur for more than a few weeks after we met, but during the time that we were both there, he and I saw as much as possible of one another. Through him I met a very interesting group of men in the regiment.

Another curious coincidence associated with Risalpur was the fact that the Y.M.C.A. building and the bungalow where I stayed had been built by Mr. Schaetti, the architect who planned our College at Tambaram. Mr. Schaetti used to be the architect for the Y.M.C.A. in India. It was a strange coincidence to have lived in a Schaetti bungalow in the far south, and then come to live in another Schaetti bungalow in the far north.

It was a great boon to have this separate bungalow some little distance from the Y.M.C.A., because it enabled me to invite to it individuals or groups of men. Men who have to spend much of their spare time in the atmosphere of a barracks are very glad to have the opportunity of coming to a real house.

In this work I soon began to discover for myself the difference between the two kinds of soldiers in the army at present, the regulars or the professional soldiers, and the non-regulars, who have either joined up for the war or have been called up for service in the army. It would not be fair to generalise, but I think it is true, on the whole, to say that as far as the regular soldier's attitude to India is concerned, many of the regulars in the army in India have no real interest in the country or people, nor have they any desire to learn anything about India or Indians. It has to be remembered, however, that army-life in India does not encourage the individual man to learn anything about the real life of the country in which circumstances compel him to live. For instance, in many places the soldier is not allowed to go outside the cantonment in which he is stationed, and so he has no opportunity to get in touch with anything outside this artificial and military environment. Again, he has no chance to meet educated Indians, but meets only Indians who are servants and coolies.

We have been glad, however, to meet regular soldiers who are really interested in India and wish that they had opportunity to learn more about it.

Among the non-regulars I discovered men recently out from Britain, who represented a variety of occupations and professions which they had had to leave to join the army. There was a group of varied and interesting men at Risalpur who enjoyed meeting together for informal discussion. During such discussions topics connected with India would come up, and it was clear that some of them were really keen to know more of and to try to understand the country in which they so unexpectedly found themselves. It is true that numbers of the men to whom I talked hated being in India and only longed to leave it, but they could hardly be blamed for that. They had been brought out to India without any choice, they were suffering from the extreme heat of the summer in this part of the country and from the discomforts of army life in such a climate, and were thoroughly homesick. I used to point out to them the real difference between being in India in the army without any choice in the matter and being in India because you really wanted to be there and when your work and your friendships with Indians united you to it.

When I was at Risalpur I sent to the Y.M.C.A. in Calcutta for a collection of books on India and advertised them for loan to those who might be interested. A number of men took books on loan.

I realised by the way in which these men recently out from home came to the Y.M.C.A. regularly and by the way in which some of them expressed their appreciation of the Y.M.C.A. how much such a place could do for them. It helped to give them a sense of recreation and relaxation, and, to some extent at least, a sense of homeliness, such as they could not get elsewhere. When I saw the restaurant, with its pleasant curtains and tablecloths, filled with men enjoying their food, and the games and reading-room occupied by groups obviously at home, I felt very sure of the worthwhileness of the Y.M.C.A.'s work.

I was very sorry when this regiment left Risalpur about the middle of June taking with it a number of men who had proved very friendly and whose company I was to miss.

My wife and Helen left Kotagiri about the middle of June, breaking the very long journey north at Nagpur where they stayed with friends for several days. The family reunion took place on July 2. We stayed at Risalpur for a day or two and then we came up to Cherat where I am writing this letter.

Cherat is a small military outpost, 4,000 feet high, perched on a ridge of hills jutting out from the main mountain-mass of Afghanistan. Politically we are in the N.W.F.P. but geographically we are in Afghanistan. From the top of the ridge here there are magnificent views of mountains and plains. To the south can be seen part of the upper reaches of the Indus ; to the north when the weather is clear the snow-covered Hindu Kush are visible. Cherat is about forty miles from Peshawar, and is connected with it by bus. This place is used as a station for army families during the intensely hot weather of this part of India, and troops are also sent up here, partly for the protection of the families from possible tribal attack and partly for a much needed change of climate.

There is a small Y.M.C.A. here, kept open during the season, which is of real importance to the military community, providing as it does practically the only place for social meeting and recreation. There is the inevitable restaurant, a small reading-room, and games of different kinds. Entertainment is very limited this year in Cherat. Oddly enough, there is no electricity available here, and this year there is no picture-house owing to the difficulty in obtaining the petrol necessary for running the generator. This is as great a lack to the average British soldier as it would be to the average Indian student!

In a letter from Tambaram which reached me some time ago the writer said that at Tambaram you could scarcely tell that there was a war on. Up here we can hardly claim to be near the war in any immediate sense, but our time here has somehow made the meaning of the war more vividly present to us. Y.M.C.A. work of this kind, wherever it may be, does, of course, make you feel much more conscious of the soldier as an individual and of his needs and difficulties, for you are coming in touch with him the whole time. But Cherat has taught us something more. Here there are a number of women, some quite recently married, whose husbands were sent to Burma and are either killed or reported missing. The other day we had to tea in our bungalow a young woman with a baby a few weeks old. When her baby was about to be born, the news of the father's death was received but was kept from the mother until after the child's birth was safely over. We have admired the courage of these women carrying such burdens of anxiety and sorrow in what is to many of them a foreign land, far from their own people and uncertain of what the future is to bring them.

We have enjoyed our time together up here. It has been most interesting to live, even for a short time, in this fascinating part of India, a part which neither of us has seen before. We have come in touch with people such as we could not have met otherwise, and we have begun to build up new friendships.

We had expected to spend the winter in Peshawar and were looking forward to being responsible for the running of the Y.M.C.A. there and to getting to know better people whose acquaintance we have recently made. But it seems pretty certain that this is not to be so after all. Y.M.C.A. work is being expanded in South India where there is a growing need for it. In a few weeks time I expect to be returning to the south to do Y.M.C.A. work among British troops there. My wife will remain here to keep this Y.M.C.A. going until the time for its closing about the end of the season. Then she and Helen will start out on the long return journey southwards. We are not yet sure of our location.

We shall not have had very long together in the N.W.F.P., but it has been abundantly worthwhile to have this time together, both as a family, and from the point of view of being able to work together. It has made the work more interesting. This is a type of work to which a married couple can bring a joint-contribution.

We have been very glad to get news from different friends at Tambaram from time to time. Our thoughts turn naturally to Tambaram as home and we are always eager to hear of what is going on there.

If we had been in any danger of forgetting Tambaram, we should have been reminded of it by our meeting with old students of the College even in this remote part of the country. In Peshawar, I quite unexpectedly met Ahmed Khaleeli, a cousin of Yusof Namazie, who used to be in Selaiyur. In Risalpur we met A. S. Henry who was famed for his boxing during his college years. Khaleeli is an officer. Henry is a pilot-officer in the I.A.F. and was in Burma on active service. We had some good talks together and it was fine to have M.C.C. reunions in the N.W.F.P. even though on so small a scale! One of our colleagues in the Y.M.C.A. in the Province is a former student of my own and a former colleague in Selaiyur—Mani Balasundaram, whom some of you will remember as one of our English Tutors a year or two ago. He is doing good work. For a time we were together in Cherat, but he is now in the Peshawar Y.M.C.A.

We have kept very well and Helen is very happy and well here and has made friends with other children. She stood the long journey north excellently and we hope she will face the journey south with equal composure!

Next time I write I hope that it will be from some place much nearer you all.

With our united good wishes,

Yours sincerely,

GAVIN C. MARTIN.

WHILE REVISING MY MIDDLE ENGLISH

BY R. S. AMIRTHARAJ, *5 Hons., Br. vii.*

O bless you, bless you Emerson,
A thousand times I say!
Your glossary's a wondrous maze
In which bemused I stray;
I cannot find a single word
Which I would wish to find,
Without a lengthy search of hours
And an impatient mind;
I leap, I take a lightning spring
With hope all burning bright,
Only to find the cold black print
Tell me I am not right.
O bless you, bless you Emerson
A thousand times I say.
Your book has nearly made me mad,
I'd willingly you slay.

THE TODAS

BY S. RAMACHANDRAN, *3 Hons., Br. i.*

The Todas are, as is well known, a tribe found along with four others on the Nilgiri Hills. But how do they come to be living on the Nilgiris?

The material available for our investigation is of three kinds: records of the Todas from the past, traditions of the Todas alive today and, last and most important, knowledge derived from a comparative study of their physical features, language, manners, beliefs, customs, and institutions.

The evidence from the first source is very scanty, the earliest record being of a visit to the Nilgiri Hills by Finicio, a Portugese priest, in 1602. The importance of the record is that it shows that the Todas have changed little during the past three centuries and more. There is no record between 1602 and 1812, when the presence of the Todas and a few of their customs and institutions were reported by a surveyor to the Collector of Coimbatore. Since that time those who have visited the Nilgiri hills have had something to say about the Todas.

The evidence from Toda traditions is poorer. They say that they had always been on the Nilgiri Hills and that the first Toda was created on the Kundahs.

We are altogether thrown back on the evidence furnished by their manners, customs, language and physical characteristics. Though their manners and customs are in many ways unique yet they bear general resemblances to those classed under Hinduism: ceremonies connected with birth and death, sacredness of the milk-giving animal, system of kinship and marriage regulations. Some of the ceremonies bear close resemblance even in detail but in most cases they break down on going into such detail.

The resemblances on the social side are closer than on the religious side. The system of kinship and their marriage regulations are similar to those of South India in every way; but the marriage of a woman to her uncle is not allowed among the Todas. Polyandry existed throughout India sporadically and, until very recently, was to be found in Malabar. The high development of the dairy ritual of the Todas has no parallel anywhere in India; but the ceremonies connected with birth and death have many parallels all over the country. In the Brahmanic ritual there are several ceremonies prescribed at different stages of pregnancy but nowhere is a bow and arrow given to the pregnant woman, as is done by the Todas. In Coorg an imitation bow and arrow is put into the hand of a newly born boy. The seclusion after delivery and untouchability for a certain period is common in India. For certain ceremonies no parallels can be found. Among those who cremate their dead the ceremonies are usually performed after some time and the second funeral of the Todas, the so-called 'dry funeral' can be compared with the *Sapindi* ceremony of orthodox Hinduism. Among several tribes fragments of bones are taken from the ashes and preserved in a pot over which a shed is built. Animals are frequently killed at funeral ceremonies. While the manners and

customs of the Todas have a general resemblance to those of South India they bear a closer resemblance even in detail to the manners and customs prevalent in Malabar.

Polyandry is not prevalent in Malabar today but there is undoubted evidence that it occurred in the past. According to the Report of the Malabar Marriage Commission, published in 1891, polyandry was extinct in North Malabar but was prevalent in South Malabar notably among the Kammalar or artisan caste. One of the names for marriage in Malabar is *uzham porukkuka,* which means that each of a woman's husbands live with her by turns. The Kaniyans or astrologers proudly point out that like the Pandavas several brothers used to have only one wife. The *mokthoditi* custom of the Todas is again closely similar. According to this custom any man or woman can have women or men as friends and have children through or by them but they will be the children of the legal marriage for all social purposes. A Nair woman used to have many friends especially among Nambudiris. Among the Todas, the cloth giving forms the essential marriage ceremony, as among other South Indian communities and specially those in Malabar.

At the funeral ceremonies a member of the deceased's clan gives clothes to all those who have married into the clan, and they in turn place them on the corpse and they use the same word *kach* as in Malabar. Among the Nairs the senior members of the deceased's *tarawad* (similar to clan) place a cloth on the corpse followed by the relatives of the deceased. The Todas perform ceremonies which the deceased should have gone through before his or her death. The Nambudiris tie the *tali* at the funeral of an unmarried girl.

A number of points have been enumerated but there is so close a resemblance that we may be led to believe that there has been borrowing. We can be confident that it has not been so, for the Todas have been isolated in their mountain home for a long period, and they did not have intercourse with anyone except the other tribes of the Nilgiri Hills.

There seems to be some resemblance between the Toda language and Malayalam and Tamil. This will be more apparent if we cut off the Sanskrit derivatives in Malayalam.

The Todas say that their diviners can speak Malayalam and that it is the language of the Gods, which might preserve a tradition about their mother-tongue. They say that their dead travel towards the West, which may again be their preservation of a tradition that their ancestors came from the West.

The other two possible places from where the Todas may have migrated are Coorg and Mysore. They visit, to pay vows, the Hindu temple at Nanjangudi in Mysore. This custom is not of great antiquity and has been borrowed from the Badagas of the Nilgiris who certainly came from Mysore. There are only a few similarities between the customs of Mysore and those of the Todas. The customs of Coorg resemble closely those of the Todas, and the people of Coorg may have come from Malabar. This link does not weaken, perhaps it even strengthens, the conclusion that the Todas owe much to Malabar.

Comparing the physical measurements of the Todas in centimetres as taken by Mr. Thurston with those of the two races of Malabar by Mr.

Fawcett we find the measurements differ little, those of the Nairs being nearer to those of the Todas. There is considerable difference in the measurements of the cubit and the maxillo-zygomatic index. The former difference is due to the life led by the Todas, which is different from that in Malabar. The second may be due to the considerable scope for differences between different observers. If they are descended from those now in Malabar, are they Dravidians or Aryans? For the Nairs are Dravidians whereas Nambudiris claim to be of Aryan descent. Did the Todas migrate before the Aryanization of the Nairs or after?

The finds, in the cairns or barrows situated on the hills which the Todas call the abodes of their ancestors, such as figures of animals in bronze and stone; and cutlery, spears, clubs, and daggers, which are skilfully made, show us that they once possessed a very high culture. They have grown lazy and other tribes provide food for them. The Todas are now completely indifferent to the æsthetic aspect of a thing. They furnish the example of a race which has degenerated from a very high culture.

The Todas may be an offshoot of the Hill Arrians who live in the hills between Cochin and Travancore. The Arrians were driven from the Kerala plains and compelled to seek refuge in hill country.

Many hypotheses have been stated and facts given but only future research will show which one of the hypotheses is true.

TO ROSE MARY

By R. S. Amirtharaj, *5 Hons., Br. vii.*

O hearken, Rose Mary, the rose is full-blown,
Sweet Flora's riches are lavishly strown;
All soft is the air and crystal the streams
Resplendent the sun with his earth-kissing beams.
All love is sweet, dear, given or returned,
But thou towards me so seldom hast turned!
I love thee more dearly than language can show
And the more I do see thee, my passion doth grow.
For if thou sorrow, dear Mary, I cannot but weep.
And if thou wake, beloved, I no more can sleep;
My love is e'er thine, but the hour may come,
When we shall meet only in Elysium.

KATHAKALI

Kathakaḷi or Aṭṭakkatha, the well-known dance-drama, is in the main an original contribution of the people of Kerala to the art of dancing. In it we see a combination of scientific dance, elaborate gesture and vigorous music. The peculiar make-up and picturesque costume of the actors make it both spectacular and fascinating. There is a section of people who give kathakaḷi a divine origin. They believe that this classical dance-drama was ordained by Brahma to be performed at the Indrasabha (the durbar of the King of the Devas), before the celestial beings. There are others who hold that kathakaḷi came into existence in the first half of the 16th century.

It is not possible to examine in detail the question of the birth of this art form in a short essay like this. We have to bear in mind an important matter when we consider the evolution of any literary art and that is, that by the time a literature begins to grow out of an art, it must have reached a fairly high stage of development. The earliest available literature is *Ramanāttam* by the Raja of Koṭṭarakkara, who is supposed to have lived in the latter half of the 16th century. This does not prove that kathakaḷi got its shape only at the time of the above-mentioned Raja. Even his date is a matter of controversy. Some critics are of the opinion (on the ground of some internal evidence) that he lived in the 15th century.

To say that this art is only about 250 years old is absurd, since it is not humanly possible to evolve and perfect an art of this kind within the short space of two or three centuries. Kathakaḷi cannot be the work of a single individual. It is the heritage of a race as old as itself. It owes much in respect of acting, gestures and dress to a number of old folk-dramas, prevalent in Kerala. Sāstrakkaḷi, kūttu, and kūṭiyāṭṭam (a drama enacted in temples by Cākkiyars) deserve special mention. The actual form of Kathakaḷi, was the result of a revolutionary revival of these folk-dance dramas.

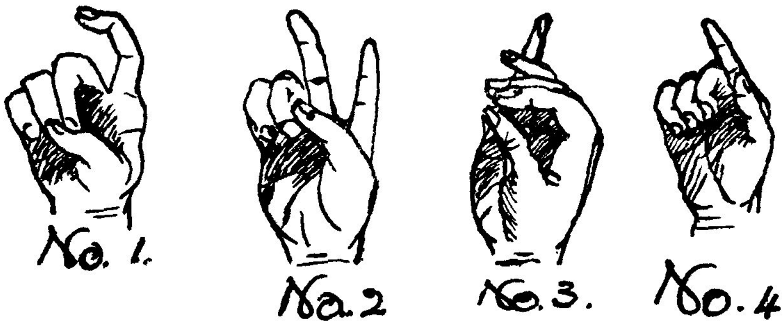
The Raja of Kottayam was the next exponent of this form of art. He wrote four Kathakaḷi plays of exceptional merit, basing his themes on *Bharatam.* He was an accomplished actor too. The story goes that he participated in a performance at Calicut, hiding his identity and the Zamorin being highly pleased, was about to give presents to this new actor, when to his great surprise, he realised that it was the 50-year old Kottayam Raja.

Kathakaḷi has flourished for a long time in Travancore under Royal patronage. His Highness Kartiga Thirunal and his nephew Aswati Thirunal were distinguished composers. A large number of Kathakaḷi plays were written in the 19th century by various writers. The contribution of the actors in perfecting this form of art should not be forgotten. Had it not been for the vast improvements effected by the actors Kallaṭikoṭ and Kapḷingāṭ Nambudiris, Kathakaḷi would not have been what it is today.

We now pass on to a consideration of some of the special features of Kathakaḷi. The most important of them is the gesture language used by the actors. It may be asked, why they use a gesture language, which is difficult

to interpret, when we have the spoken language which can be understood easily. In any form of art in which dancing is important, speech is almost a physical impossibility. Moreover, because speeches are given in this case, by those who help the actors from behind, the actors can concentrate more on the expression in the face and eyes and on the hand poses (Mudras).

The gesture language consists of 24 basic mudras and a good number of combinations of them. Each mudra has several meanings; yet it is not difficult to understand the particular meaning, because of the context and the songs from behind. The few illustrations given, will convey some idea how the hand poses are made use of.



Mudra No. 1, shown with both hands, means either a bird or the *ankus* for driving an elephant. No. 2 stands for walking, the legs, seeing, the eyes, the ears, a way, drinking, etc., when done with both hands. No. 3 represents the eyeballs, dust, the colours white, red and blue, mercy etc. when shown with both hands, and hair, a line, the beginning of the rainy season etc., when shown with a single hand. No. 4 represents a tree, nail, bud, a fool, and a sprout, when shown with both hands.

The costume and make-up are queer and impressive. The characters in Kathakaḷi are generally superhuman beings and naturally they must have something gorgeous and fantastic about them. All the characters except sages, wear skirts, which resemble the skirts worn by ballet dancers. Mask-like designs are painted on the faces of the actors. An actor has to tie at least eighty knots in the process of dressing and it takes three to four hours for this elaborate make-up.

According to Sanskrit Dramatic convention, a death scene should not be represented on the stage. But in Kathakaḷi, fighting and death are essential items and without them it is not worth its name. Usually every detail of death according to the situation is exhibited on the stage. Terror is heightened on such occasions by the peculiar beating of drums.

The sentiment of love has a prominent part in Kathakaḷi and there is no play without a love scene. To the modern mind, it may seem that the expression of the love sentiment is a little too crude and plain. The writers of Kathakaḷi works make it a point not to miss depicting a love quarrel (pranaya kalaha).

Kathakaḷi is one of the most difficult of arts and the actor has to undergo a course of strenuous training to gain perfect control of his body and limbs. The control of mental and emotional processes is attained by thorough meditation and concentration. It requires nearly 10 years of systematic training to become an accomplished Kathakaḷi dancer.

The actors do not speak while on the stage, but they dance to the tune of the songsters, who stand behind them. The drummers stand by their side. Kathakaḷi is always performed in the night under the shadow of a big brass lamp, fed by coconut oil. No scenery is allowed.

Kathakaḷi has flourished long under Royal patronage. Kings of Kerala were not content to be mere patrons; they regarded it a pleasure to participate in it. But due to various reasons this art was not properly encouraged and appreciated for about half a century. The popularity gained by modern dramas and cinemas may be one of the reasons. A standard Kathakaḷi performance takes about 8 or 9 hours and the modern man has not the patience to sit through the performance. Moreover, to enjoy this art form well, one should possess a knowledge of Sanskrit, sangeetha (music), taḷa (time measure) bhava (aesthetic emotion), puranic stories and gesture language. The modern man who has to work most of the time to earn his living, has very little time left to study these things.

Some changes are slowly being introduced in the presentation of the art to suit the modern taste. Thanks to the glorious efforts of Mahakavi Vallathol, the greatest living poet of Kerala, and the late Sri V. Krishnan Thampi of Trivandrum, Kathakaḷi has been revived. A fine troupe of Kathakaḷi dancers, was formed under the auspices of the Kerala Kalā Mandalam. With the help of Poet Vallathol, they successfully modernized Kathakaḷi and performed this wonderful art form at various places in India. Everywhere lovers of art recognized its unique excellence and praised them profusely.

His Highness the Maharajah of Travancore is a great patron of indigenous arts. Sri Chitrodaya Nartakālaya in Trivandrum imparts instruction in Indian classical dance. Sri Gopinath, who is managing the institution, is one of the ablest exponents of the Kathakaḷi school of dance.

Kathakaḷi is the most brilliant expression of the natural genius of Kerala, in the realm of imagination and beauty. It has assimilated the whole of Bharata Naṭya, which gives it its present cultured character. Kathakaḷi is in fact the highest manifestation of Dance and Art, unique in its conception and complex in its expression.

K. M. George.

THE IDEALIST VIEW OF POLITICS

By G. Nagabhushana Sarma, *Post Graduate i, Br. iii.*

The Idealist's view of politics is essentially philosophical. His observation is not confined to the immediate. He is 'a spectator of all time and all existence'. Facts that to others are fortuitous and chaotic fall into an ordered harmony, a system that is the embodiment of reason and the good. He seeks to penetrate into the essential aspects of human life, which are, to him, as they ought to be, because they are concretisations of purposes. This optimism of his, however, is not shallow. He is painfully aware of the imperfections of the present, but to him the present is not the mere present and so ultimate in itself. The finite contains in it elements of the infinite. The finite fact acquires imperishable value by its indwelling possibilities. Even that which it is, is an embodiment of reality, though partially. Its mission is to point to something beyond itself.

Human Institutions are ethical ideas. External manifestations cannot be understood by themselves unless we probe into the sphere of inner truth. The Idealist does not induce his truths pragmatically but seeks to appraise the worth of what is in terms of what ought to be.

Life is a continuous striving. Morality always attains. And all human institutions, as the visible meanings of human purposes, obey this rhythm of progressive fulfilment. In this sense, the state which is the highest of human achievements at any particular stage, is as it ought to be. This is not a justification of the *status quo* for, to the Idealist, what is, is the actual plus the potential Ideal. The state is in a process of fulfilment—an unceasing process of advance from the less perfect to the more perfect. The Idealist thus accepts facts of change for, where there is process, there must be change, but to him it is not a mere flux. It is a synthetic linkage through the ages of the past, the present, and the future. Such a view as his cannot be the 'tactics of conservatism'.

The Idealist, that is, does not isolate stages in evolution, or degrees of attainment. These, by themselves can have no reality unless linked up with the idea which their internal meanings constitute or in terms of an unending process of fulfilment. It is in this and this sense alone that any particular stage of attainment may be said to be the Ideal. In spite of the numberless divergences from the ideal, the actual in so far as it embodies the ideal, is the ideal itself. The state which is the highest embodiment of human aspirations is at any time ideal. It is as it ought to be. It may admit of possibilities of higher attainment but its present excellence cannot be denied.

There is behind the conception of the state a Divine consciousness which communicates to human consciousness the Idea of the social Good. Human consciousness always seeks to realize the Idea of the social Good. Freedom

and liberty emerge from out of this process of realization, from the identification of ourselves with the Being, the corporate seeking after a pleasure which is not a momentary satisfaction of the lower nature, but that 'satisfaction otherwise called peace or blessedness'. It always eludes our reach and is ever receding. Is not this the potent charm of all ideals, of all patterns laid up in the Heavens?

> 'Ah, but a man's reach should exceed his grasp
> Or what's a heaven for?'

Again,

> In due time let him critically learn
> How he lives: and the more he gets to know
> Of his own life's adaptabilities,
> The more joy-giving will his life become.
> The man who hath this quality is best.'
> But that 'quality' only makes him see
> 'The wider, but to sigh more
> Most progress is most failure.'

The Social Good as an ideal is desired by everyone constituting the state. It is willed by no one exclusively. As willing is an act of freedom it follows that freedom consists in willing objects that satisfy our permanent longings and contribute to the good of society. Will is not free if it submits to the impulse of pleasure-seeking. Freewill is conscious and rational and by its very nature involves liberty. Liberty involves rights and rights demand the State.

The State may then be understood as the realization of the Idea of the Social Good. As the Idea of the Social Good is itself a communication from divine consciousness, the State may be regarded as the progressive realization of that Divine consciousness. Or again, as enforcing a scheme of rights and duties and thereby giving reality to human aspirations, it may be regarded, in Hegel's words, as the realization of freedom. The State is thus 'the outward realization of what is inwardly demanded by reason'.

The concept of 'Social Good' must be interpreted in a personal context for it can have no reality apart from individuals. God, likewise, is not abstract, but personal. He is not a Being who views human affairs with a lofty unconcern but is one who works with man in that through which he realizes himself. He is there where the tiller is tilling the soil and the path-maker is breaking the stones. Man needs a theory of his own greatness. Speaking of Aristotle, Green said, 'Not knowing the God in him, man stretches his hand towards an unknown God'.

Recognizing a divine principle in all human affairs the Idealist regards political life as a spiritual revelation and views citizenship as a mode of divine service. 'It may seem to savour of extravagance', says Maccun, 'thus to claim the secular for the spiritual. For the secularities of Politics are manifest. They are only too much with us. . . . And it is of this thing that one can venture to speak in terms of religion or of a spiritual philosophy. Yet if we follow Green we must.'

In exalting Politics and the State, the individual is not lost sight of, because the State cannot be conceived apart from the individual. The interests of the individual imperceptibly mix in the common Good which the State promotes. He submits to the State in order to realize himself, loses himself in order to find himself. Coercion is transformed from its sinister implications of mere force into the supreme instrument which actualizes the potential. Life in a State is as necessary to an individual as language is to thought. The belief in an abstract individual is 'a metaphysical complaint'. The State is not a 'partnership in things subservient only to the gross animal existence of a temporary and perishable nature' but is a partnership 'in all Science; a partnership in every virtue and in all perfection'. The individual can have no life apart from the State. 'The Home of the Soul is in the State.' Life in a State is an eternal pilgrimage in quest of moral values where it is never too late to be up and striving for things greater and nobler.

DOSTOIEVSKY—THE GREAT RUSSIAN*

By Deacon K. C. Joseph

Russia is an enigma. She was so in the past. She is so even now. Very few people think soberly about her. To some, especially in these days, Russia is a heaven on earth, the one hope of mankind, and they adore even her follies, much as Titania adored the ass's head. To others she is, strangely enough, still anathema, the home of all wickedness, and so they would not touch her with a pair of tongs. Both these schools of thought are wrong. We do sorely need to learn from this great country ; but we shall never understand her or her unique contribution to the evolution of mankind unless we study her, passionately indeed, but without prejudice of any kind. And for a deep study of the Russian mind we have no better guide than Dostoievsky, because he understood the spirit of the Russian people more than anyone else. Many think of Tolstoy when they want to learn about Russia. It is true that Tolstoy loved Russia ; but he did not understand her, except in parts. Tolstoy's behaviour at the inauguration of the monument to the national poet Pushkin at Moscow in 1881 is typical of his attitude to the most characteristic things in Russian life. Although he was great as a writer and an artist, he was too superficial an individualist to understand the national spirit of Russia. Dostoievsky, on the other hand, loved Russia with an understanding love. He saw her strength and her weakness. And in his works we have the best analysis of the Russian character. It is not for nothing that this exconvict and gambler of Russia has been called 'the most Russian of all Russian writers'.

* * * * * *

Fyodor Mikhailovitch Dostoievsky was born on the 30th October 1821, second son of Mikhail Dostoievsky, an army surgeon in the campaigns against Napoleon in 1812, who had later on become staff doctor at the Marinsky Hospital. Fyodor's childhood and boyhood were spent entirely in the town. The countryside had very little to do in the development of his mind, as is evident from all his works. At sixteen Fyodor was admitted into the school of Military Engineers at Petersburg along with his elder brother Michael. Both the lads were so pure and innocent that they were shocked at the cynicism and immodesty of their comrades. Meanwhile his mother had died and his father had taken to drinking and other undesirable things. At last in 1839, when Fyodor was 18, the father was murdered by his serfs. The children began to experience financial difficulties ; and had to seek the help of an aunt. Coming out of the Engineering School Dostoievsky obtained an appointment in the Department of Military Engineering. But he soon resigned the post and took to literature.

Dostoievsky's first novel *Poor Folk* was written in 1845 and published during the next year. It was a great success and Dostoievsky all on a sudden

* From a paper read at the Madras Branch of the English Association

found himself among the writers of Russia, being commented upon by people as eminent as the poet Nekrassov and the critic Belinsky. His next book *The Double* which is little more than a long short-story was really original in conception. In it Dostoievsky tried for the first time to draw a figure which was eventually to become one of his most characteristic creations ; the figure of the man crushed by circumstances or driven by temperament in upon himself, of the introvert who compensates himself for habitual self-control by violent sallies of self-assertion, of a being not at unity with himself, a victim of what Stevenson calls 'the fundamental duality of man '.

It was at this time that a secret Revolutionary Society was organized in Petersburg by a man named Petrashevsky. Dostoievsky wanted to do something noble and joined the revolutionary gang, who, however, did not do anything except talk about some vague revolutionary programme. The society was discovered by Nicholas I's vigilant police in 1849, and its members punished with the utmost severity. Twenty-one of them including Dostoievsky were condemned to death. They were, however, reprieved on the scaffold ; some were sent into penal servitude in Siberia and some into the army. Dostoievsky was among those who were sent into penal servitude. The experiences of the solitary life of 8 months in the Petersburg gaol during the trial, on the scaffold where he was on the point of being shot, and during the four years in the awful Siberian prison, left an indelible impression on Dostoievsky's mind. When he came out on the 15th of February, 1854, he was a different man. The relief he felt when the iron fetters were at last taken off from his limbs is described in a touching passage at the end of his book *The House of the Dead,* a record which everyone, who has not yet learned the profound truth that even the worst criminal on earth has something supremely lovable in him, ought to read. In the prison, although at first he found it very difficult to mix with the rough convicts and was in turn very often ill-treated, Dostoievsky gradually saw the essential goodness of these bad people and began to love them. He entered into the genuinely religious mysticism of the illiterate people of Russia and began to share the Russian peasants' respect for the Tsar and the Orthodox Church. He learned that the intelligentsia among whom he had moved did not understand the mind of Russia and that the regeneration of the country had to come from the peasants. He became a lover of the Bible, a copy of which was about the only book he could get at during the four years in prison.

Prison life over, Dostoievsky was still not free to go back to the freedom of Petersburg. He had yet to serve a further term of four years as a common soldier in Siberia before he could become a free man. Accordingly, Dostoievsky joined the 7th Siberian Infantry Battalion at Semipalatinsk. It was here that, at the age of 35, he married Maria Dmitrievna, a young widow, who considered the marriage as just an arrangement for convenience and hence could not bring much happiness to her husband. She and her son Paul by the first marriage were just an additional burden to the already weary man. On the 18th March 1859 Tsar Alexander II had mercy on the exconvict and made him completely free.

Soon Dostoievsky was in Petersburg near his brother Michael and tried to forget his unhappiness. By and bye, he published the two books *The*

House of the Dead and *Insulted and Injured*, and started a journal called *Vremya* with Michael.

The next few years in Dostoievsky's life may be described as a period of experimental morality. His wife, who had fallen ill by that time, did not love him and perhaps did not expect him to love her. And Dostoievsky felt that the only obligation he had towards her was to supply her financial needs. This he did, as well as any loving husband could, and for the rest he left her to herself and went his way. In 1862 Dostoievsky fell in love with a young flirt Pauline Suslova and went on a tour to Europe in her company. Her vagaries and self-willed impulsiveness gave him much unhappiness, but from her Dostoievsky learnt the complex character of sex-affection which is very often an indescribable compound of love and hatred.

We know of two other women who made an impression on Dostoievsky's life during this period: Anna Corvin-Krukovskaya, and Martha Brown. Anna was a young authoress (perhaps the original of Aglaya in *The Idiot*) to whom, after the death of his first wife Maria in June 1864, Dostoievsky proposed marriage only to be politely and lovingly rejected. Martha Brown was a 'fallen' woman (perhaps the original of Nastasya Philippovna in *The Idiot*) whom Dostoievsky accepted and whose gratitude to him knew no bounds because (in her own words) he treated her as a human being.

The year 1864 was perhaps the most unhappy year in Dostoievsky's life. His wife's illness, Pauline's unfaithfulness, his step-son Paul's wastefulness, the increasing debts which became overwhelming on the death of his brother Michael in that year, and the constant attacks of a terrible form of epilepsy which he had contracted perhaps during the prison life in Siberia—literally weighed him down.

His next book *Letters from the Underworld* published during 1864 breathes the air of unmitigated tragedy and misery. It marks the division between the two periods in Dostoievsky's literary career. Up to that time he had been only a psychologist and a humanitarian, full of compassion for the poor folk, for the down-trodden and oppressed, for the heroes of *The House of the Dead*, for the 'children' (cp. *The Brothers Karamazov*, Book V, Ch. 4). With the *Letters* Dostoievsky became a metaphysician and began to enter deeper into the tragedy of human existence. He still loved and pitied mankind, but now his love carried something new and tragic with it. What moved Dostoievsky was no longer a sentimental humanism which is, in the last resort, helpless in the face of the gigantic suffering of the world; it was a redeeming love which was full of hope because based on faith in God.

In 1866 Dostoievsky published his great novel *Crime and Punishment*. This was also the year in which he first met Anna Grigorievna, a young stenographer of 19, who on the 15th of February 1867 became his second wife and made the remaining years of his life happy and comfortable. Whether in his extensive travels in Europe or during his quiet stay in Staraya Russa later on, it was this patient hero-worshipper who made it possible for Dostoievsky to create the masterpieces on which his fame now chiefly rests: *Crime and Punishment*, *The Idiot*, *The Possessed*, *Raw Youth*, *The Journal of an Author*, and *The Brothers Karamazov*.

In June 1880 a monument was inaugurated at Moscow to Pushkin the great national poet. It was a great national festival and it brought all the Russian writers and intellectuals, except Tolstoy, to Moscow. Dostoievsky gave the memorial speech at the meeting of the Society of Letters. The speech was so great a success that the festival in honour of Pushkin really turned out to be a triumph for Dostoievsky.

Dostoievsky did not live long after this climax, for, on the 28th of January 1881, he died.

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Much has been said about Dostoievsky; many people have tried to assess his real greatness. For some Dostoievsky is a champion of the down-trodden and oppressed, the 'children'; for others he is a ruthless genius with an element of cruelty in him; for yet others he is the prophet of a new Christianity. Some regard him as the discoverer of the man from the underworld; others think of him as the typical representative of Eastern Orthodoxy, the herald of the Russian Messianic idea. And for a few he is just a great novelist. Very few have tried a synthesis of all these qualities; but the truth seems to be that Dostoievsky was all this. The fact is that a genius like Dostoievsky cannot be understood except by intuition and this means that anyone who really wants to understand Dostoievsky should surrender himself to the spirit of the author in admiring identification.

As a novelist Dostoievsky must be placed among the greatest novelists of the world. He was, of course, not as great an artist as some others and he paid very little attention to style. But his words are often so full of life that they equal anything that has ever been written. Dostoievsky's art was to express the impassioned and tumultuous dynamism of human nature, to grasp and present man in all his passionate excited activity. For this purpose he studied man in his unconsciousness, folly, and wickedness, rather than in his stable surroundings, the normal and rational forms of his everyday social life. For, the deeps of human nature are sounded not in sanity, but in insanity; not in law-abidingness but in criminality; in obscure unconscious tendencies and not in daily life. Accordingly, Dostoievsky's characters have not the reality of every day. At the same time they are not mere lay figures of convention.

The question has been asked how far Dostoievsky can be regarded as a realist. Dostoievsky liked to call himself a realist, and some critics have pronounced *Crime and Punishment* 'one of the greatest realistic novels of the world'. But there does not seem to be much justification for calling Dostoievsky a realist, if we are using this word in its conventional sense. The construction of Dostoievsky's books does not always resemble that of the so-called realistic novels. Most of his plots centre around some improbable tale of crime and much in the external action in most of the novels has no basis in actual life. Nobody was less preoccupied with the empirical world than Dostoievsky. Nevertheless we feel in his works the presence of an inner reality, more real than anything external. Dostoiesvsky's art is immersed in the profound realities of the spiritual universe. For him the ultimate realities are not the external forms of life, flesh and blood men, but their inner depths, the destiny of the human spirit. Dostoievsky was a

realist indeed. But his realism was based not so much on the changing forms of external life as on the ultimate realities of the spiritual world.

The fact is that Dostoievsky was a great metaphysician as well as a great novelist. He wrote of himself: 'I am rather weak in philosophy, but not in my love for philosophy which is very strong.' He was rather weak in academic philosophy which suited him so ill, but he gave academic philosophers many new things to think about. He completely understood the nature of Russian Nihilism, but he was himself anti-nihilist, unlike Tolstoy who caught the nihilist fever.

Dostoievsky devoted the whole of his creative energy to the understanding of man and his destiny. In order to find out the true nature of man, he puts him into unusual circumstances, and then, gradually taking away all external stays one after another and thus emancipating him from social laws, from the cosmic order, follows up his destiny in this state of freedom until he reveals whither it has inevitably led him. Dostoievsky's interest begins from the moment when man sets himself up against the objective established order of the universe and manifests his arbitrary will. Always when man has repudiated nature and the organized life, he casts himself into the hell he himself has let loose and there treads the path of expiation or goes mad.

The hero of the underworld is typical of all Dostoievsky's original creations. Human nature has an element in it that is extremely anti-nomian, and irrational. Man has a great tendency to unreasonableness and lawless freedom. He is not always acquisitive, and at any moment may capriciously choose suffering rather than profit. Very often he puts freedom before both reason and happiness. The hero of the underworld says, 'I shall not be a bit surprised if, in the midst of this universal Reason that is to be, there appears all of a sudden and unexpectedly some common-faced, or rather cynical and sneering gentleman who with his arms akimbo will say to us: "Now, then you fellows, what about smashing all this Reason to bits, sending their logarithms to the devil, and living as we like according to our own silly will?" That might not be much; but the annoying thing is that he will immediately get plenty of followers. Men are like that.

Having said this, Dostoievsky goes on to show that this pilgrimage of man along the ways of arbitrary liberty will lead him to the utmost limits of inner division. Raskolnikov, Stavroguin, Ivan Karamazov—all illustrate the same truth. Ivan is the last stage on the road to wilfulness and rebellion: after him come Zosima and Alyosha—the really free men, who have solved this problem of freedom, by realizing its fulfilment in love.

Most of Dostoievsky's novels are built up around a central figure, whether the secondary characters converge towards this central figure or diverge from it. We may divide these key characters into two types: the 'sons of darkness' who give free vent to their arbitrary self-will and the 'light-bearers' who have self-effacing love as their ideal in life. The 'sons of darkness' are puzzles which everyone else tries to solve, whereas the 'light-bearers' understand others. The 'light-bearers' are self-giving and the 'sons of darkness' are self-centred. The action goes out from the 'light-bearers' while it tends towards the 'sons of darkness'. The 'light-bearers' have the gift of prophecy and are sources of help and comfort to others, while

'the sons of darkness' have an enigmatical nature which is a source of trouble and agony to those about them. This is Dostoievsky's conception of freedom and love: freedom finds its consummation in love and without love freedom is self-destructive.

We may consider Dostoievsky's treatment of love under two heads: (1) his treatment of love between man and woman and (2) his treatment of social love.

Dostoievsky recognized two elements in the love between man and woman (1) sensuality, i.e. the urge for the satisfaction of desire, and (2) compassion, i.e. the feeling as of a parent for a helpless child --urging the lover to accept suffering, or self-laceration as Alyosha would call it, on behalf of the beloved. To emphasise these two aspects he very often represents a hero in love with two different women in two different ways. Among his men characters there are those like Svidrigailov and Fyodor Karamazov in whom only the sensual element is alive; those like Prince Muishkin in whom only the principle of compassion is alive; and those greater men like Mitya Karamazov in whom both are alive, but remain unreconciled. But in all these sexual love is a tragedy, not only for themselves, but also for the women they love and for others who have anything to do with them. Sexual love can be fruitful only if these two elements are unified. But this union is not achieved except with the help of an active faith in the God of love and a consequent entering into God's loving purposes for the beloved. Only such an entering into God's purposes can, in the last resort, ensure the maintenance of an attitude of reverence for the personality of the beloved without which love is bound to degenerate into a desire for possession. Dostoievsky seems to have planned to show this consummation in the character of Alyosha, but he did not live to fulfil his desire to complete Alyosha's portrait which he only began in what we now have as the novel *The Brothers Karamazov*.

Dostoievsky's study of the problem of Debauchery, as a problem not of morality or of psychology, but as a problem in metaphysics is very interesting, but, as it will involve us in the (as yet) uncertain science of personality, we shall not venture to take it up now.

Dostoievsky's treatment of social love is equally subtle. He discovered what very few had seen before him, that man's love for his neighbour and for mankind can be destructive of personality and hence even more harmful than hatred. True love is bound up with personality, personality with eternal life, and eternal life with God. False love destroys freedom for the sake of comfort and with freedom it eschews all reverence for human personality. Divine love asserts the worth of humanity in the God-man—Jesus Christ—whereas unrelated human love paves the way for the destruction of humanity either through some collectivism or through the doctrine of the man-God or superman. This dialectic of Dostoievsky developed in the *Raw Youth* and in *The Possessed* reaches its climax in the Legend of *The Grand Inquisitor* in the *Brothers Karamazov*, and is worth careful study.

'Love' is Dostoievsky's one remedy for the ills of life; his one medicine for the sickness of humanity; love not of the humanist but of the believer in God. 'Be no man's judge', says Father Zosima to Alyosha, 'love is a terrible

power which effects more than violence. Only love can bring out faith. Love men, and do not be afraid of their sins ; love man in his sin ; love all the creatures of God, and pray God to make you cheerful. Be cheerful as children and as the birds. . . Life will bring you many misfortunes, but you will be happy on account of them, and you will bless life and cause others to bless it.' This is also Dostoievsky's message to us. He walked through fire to learn it, and in order to learn from him we must also be prepared to pass through the terrible scenes of tragedy and misery he gives us in his books, almost too terrible for endurance. But it is worth it.

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In the words of a great contemporary Russian writer, 'So great is the worth of Dostoievsky that to have produced him is by itself sufficient justification for the existence of the Russian people in the world ; and he will bear witness for his countrymen at the last judgment of the nations.'

ATHLETICS.

Basket Ball.

Thanks to certain enthusiastic members of the League committee, we are having Basket Ball also in the Inter-Collegiate Competitions this year. So we have got something to play for, unlike previous years.

We started the term with regular practices. We had time to play only one friendly match which was against Loyola and we had an easy victory.

So far we have played only two League matches—against Presidency on their court and Technology on our court. In both these we won with quite comfortable margins.

With our present team, with 'slow but steady' Ethiraj and rather 'pushing' Venkateswaran and others, we stand a good chance of knocking off the newly installed shield.

THOMAS JACOB,
Captain.

Cricket

The Cricket season commenced with a practice match against Loyola College on our grounds. In spite of the departure of our old players, Talwar, B. S. Venugopal, Spitteler, and Krishnamurthy we put up a good fight though we lost. This year we are glad to have in our midst Mr. R. Ganesan, E. C. Philips, E. L. Philips, Neelakantan, Chakravarthi, Alaganan and several other youngsters. We regret to announce the death of our last year's player, Charles Kingsley.

The first Inter-Collegiate match was with the Madras Medicals. This was a very exciting match and, thanks to the combination of E. C. Philips and Neelakantan, who batted steadily, and E. L. Philips and Sankaranarayanan who bowled marvellously, we won by five wickets.

MADRAS MEDICALS:—153 (Harben 53, Suryanarayana 25, E. L. Philip 3 for 21, Sankaranarayanan 4 for 47).

CHRISTIANS:—162 for 5 (Neelakantan 57, E. C. Philip 31, R. Ganesan 23, G. Herbert 4 for 57).

In our second Inter-Collegiate fixture, against Law College, as usual we won the day. The most outstanding batsman of our side was Srikant and all our bowlers contributed their share in getting Law College out for a low score.

LAW COLLEGE:—74 (S. Narayanachar 23, Choudhry 22, E. L. Philip 4 for 10, R. J. Basu 2 for 7, Neelakantan 2 for 16).

CHRISTIANS: -85 for 6 (Srikant 33 not out, Srinivasagopal 3 for 21).

Then the Presidency match. This was the third in an Inter-Collegiate Cricket Card and was played on their grounds. On a wet wicket we were put to bat and after a preliminary disaster Mr. Ganesan, R. J Basu, and

Chakravarthi pulled up the score. The first 'six' of the season was hit by Mr. Ganesan, continued by another which fell on the Marina Road. Presidency in their turn, determined to beat the clock, opened out. But our steady bowling kept down their score and forced them to a draw. The most successful bowler of the day was E. L. Philips.

CHRISTIANS:—165 (R. Ganesan 42, R. J. Basu, 39, D. L. Chakravarthi 22, M. Swaminathan 4 for 41, Ram Mohan 2 for 28, Ramaswami 2 for 58).

PRESIDENCY:—143 for 7 (Krishnaswami 27, Ram Mohan 21, M. Swaminathan 21, C. K. Haridas 36 not out, E. L. Philip 3 for 57, E. C. Philip 2 for 17).

On the whole our fielding was good. Our wicket-keeper, Mr. Ganesan did good work behind the stumps. Thus with keen youngsters we hope to do well in the future.

R. J. BASU,
Captain.

Football

Once again we started our season as the joint-holders of the Inter-Collegiate Football League Championship. There are several changes in our team this year. K. I. Eapen, our ex-Captain and efficient centre-forward and Lawrie, the brilliant right-inner are the absentees in our forward line. They are replaced by M. M. Chandy and Ramalingam who do their work most creditably. Though K. O. Isaac is playing in the left-extreme position substitute will have to be found for him after September. A. T. Thomas and P. K. Koshy the two reliable and speedy half-backs left us and C. B. I. Jacob and George Verghese, a new-comer from Loyola are substituted for them. Our half-backs form a sturdy line, proving a menace to our rival forwards. We are sadly missing the timely clearances of P. N. Chacko, our last year's right full-back and Rangappa Naidu is the new addition. But Amirtharaj, the oldest member in our team is still there giving his full-blooded volleys on needy occasions. We have sustained a great loss in the absence of Raghunath, the goal-keeper, gifted with fine anticipation and judgement; but Sekharan the new find plays creditably enough.

We played four or five practice matches this term and we were successful in all of them. Our players are gradually getting into their form, especially the forwards. In the first match of the Inter-Collegiate Football League, we defeated the Veterinary College by 4 goals to nil. The second one with the Presidency College proved an easy one, the score being 11 goals to nothing. The next match was with the Madras Medical College on the latter's ground. Medicals are a heavy team with a strong forward line and on the first day we met the game had to be abandoned after ten minutes owing to rain when we were one goal down. On the second day we were without the services of our centre-half, George Verghese. We defeated them by 2 goals to 1 and by this victory over one of our strong rivals, our hopes of the championship have been considerably increased. The next match with the Engineering College on our grounds might decide our prospects of being

the League Champions this year also, and we hope to fulfill our Principal's prophecy.

Finally, I wish all my colleagues every success this year in the League, in the University Championship matches, and in the tours that we might undertake.

K. V. GEORGE,
Captain.

Hockey

Owing to the late arrival of the 1st and 3rd class students this year, the team was formed rather late, and with little or no practice, we gained a victory over the Veterinary College in our first league match. In the second we drew with Presidency and unfortunately, lost the third against the Madras Medicals.

The Eleven has not yet been definitely chosen, and a few more changes are likely to take place. More combination in the forward line would strengthen the team considerably. Our goalie, though a new man in that position, has proved himself a success ; but much more practice is necessary before we can really call him impregnable.

The team on the whole is fairly strong, and with most of the players new to the college and the team, I think we ought to allow time for them to settle down. And so, with quiet confidence in the future, we steel ourselves to fight for Victory.

N. D.'SENA,
Captain.

Volley Ball

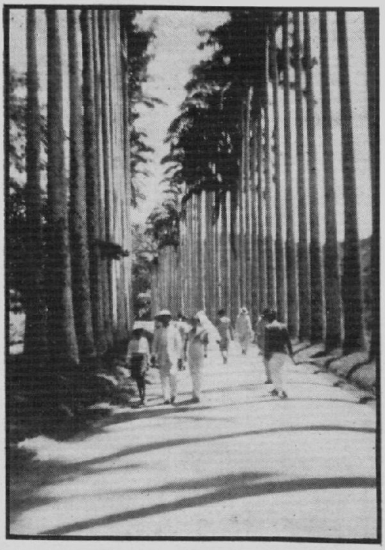
This year we have one or two good smashers and an equal number of defence-players. So far, with these players we have won easy victories over the Veterinary, the Presidency and the Teachers respectively. If we march on with the same zeal and enthusiasm and with the hope of winning the shield, I am sure we can come out of the Inter-Collegiate League Tournament with flying colours.

But we are badly in need of one more smasher. During this term as we had to meet comparatively weak teams we were able to come out successful without much effort, but in the next term we have to meet stronger teams for which we require one more ' offence '. So, if there are any good smashers, I beg them to come out daringly and exhibit their hidden talents !

R. M. ABDUL KHADER,
Captain.

[K. N. Raj

CONJEEVARAM TEMPLE SCULPTURE

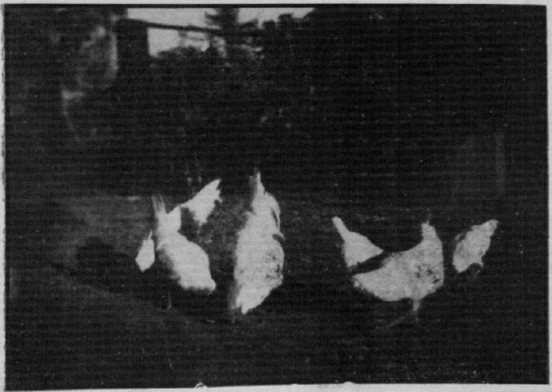


[S. P. Ravikumar

PALM GROVE, KANDY

[P. N. Swamy

METTUR SLUICES



LEAGUE FOWLS

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SOCIETIES

Union Society

The inaugural address of the Union was delivered by Sri C. Rajagopalachari on the 22nd July, 1942. It was the Union's privilege to begin its year's work with this address by Rajaji who, in his speech, touched politics in a very light manner. With his usual humorous and apt parables he instructed the students in the ways of conducting debates and delivering good speeches. I am sure that the members of the Union will make good use of his instructions.

But, unfortunately, the Union could not function normally this term after the inaugural address. The political unrest in the country had its repercussions on our members. We hope that the situation in the country will change for the better, and the Union will function in a free India.

C. B. MOTAIYA,
Secretary.

Christian Union

The Christian Union resumed its activities quite enthusiastically this academic year with its new office-bearers. We are glad to have the Principal of the College as ex-officio patron of the Union and Rev. R. S. Macnicol and Mr. M. A. Thangaraj as staff-advisers.

The combined inaugural and General Body meeting of the Union was held on 31st July in the Selaiyur Hall Theatre with Mr. Ambrose John in the chair. The address was delivered by the Rev. R. S. Macnicol. He pointed out to the new members that the main purpose of the Student Christian Movement is to discover the meaning of faith in God through Jesus Christ and to practise it in their lives. The various class representatives were also elected. A spirited membership campaign has already started and we hope to get an encouraging figure.

Study circles are being conducted every Sunday in all the three Halls on three subjects: 'Christianity and Communism', 'The Christian Student' and 'India, Britain and the World'. These Study Circles are expected to go a long way in guiding the spiritual life of the students.

The usual social work is being continued with much enthusiasm. At the Office-bearers' Retreat held in Sathianathan Hall, Madras on the 2nd August, the Union was represented by four delegates. We hope to have one or two Devotional Service meetings by the end of this term.

C. J. JOSHUA,
General Secretary.

Andhra Bhashabhi Ranjani Sangham

The first General Body Meeting of the above Association was held on the 20th July in Room No. 11 under the presidentship of Sri P. R. P. Francis, M.A., when with the consent of the assembled members, the President nominated V. V. Subrahmanya Sarma and C. G. Rama Subbu to the offices of Secretary and Assistant Secretary respectively. The following have been elected class representatives:—

Class	I	...	M. Ramalinga Reddy.
Class	II	...	K. Kempuraj Naidu.
Class	III	...	V. Anantharamayya.
Class	IV	...	E. Sreenivasulu Reddy.
B.Sc. and Hons. classes		...	G. Jagathpathi.

The inaugural address of the Association was delivered by Sreemathi G. Durgabai, M.A., B.L., under the presidentship of Sri M. Ramanuja Rao Naidu, M.A., Professor, Pachaiyappa's College on the 8th August in the Anderson Hall. The meeting was preceded by Tea in St. Thomas's Hall. The speaker of the day in an interesting speech gave useful advice to the members.

We propose to publish during the next term a Telugu supplement to the College Magazine. Contributions are invited for it and we hope the members will come back from their homes at the end of the vacation rich with their contributions to the supplement.

V. V. SUBRAHMANYA SARMA,
Secretary.

Malayalee Association

A General Body Meeting was held and the following Office-bearers and Representatives were chosen:

President	...	Mr. Mathew Tharaken, M.A.
Secretary	...	K. E. Mammen.
Assistant Secretary	...	M. Pappy.

Representatives:

George Cherian.	Thomas Jacob.
T. G. Krishnan.	Easo John.
T. P. Koshy.	Miss Annie Abraham.
K. C. Chacko.	Miss Sarah Titus.
M. P. Koshy.	

An Onam Special Committee was nominated by the Working Committee. Onam will be celebrated on August 24 (Monday).

The inaugural address was deliverd by Dr. C. Kunjan Raja, M.A., Ph.D., of the Madras University.

K. E. MAMMEN,
Secretary.

Sanskrit Association

The Business Meeting took place towards the middle of July and the following were elected as Office-bearers:—

A. R. Natarajan ...	...	1st Class representative
T. R. Srinivasan ...	...	2nd Class „
D. N. Nambudiripad	...	3rd B.A. „
K. P. Madhava Menon	...	4th B.A. „
C. N. Subramanian	...	B.Sc., Hons. „
P. Gopinathan Nair	...	Secretary.

P. GOPINATHAN NAIR,
Secretary.

Tamil Sangam

At a meeting held on 17th July, the following were elected as office-bearers for this year:—

Mr. P. C. Rangappa Naidu	...	*Student-Chairman.*
Mr. V. Sreenivasan	...	*Secretary.*

The inaugural address was delivered by Vidwan E. K. Natesa Sarma, of the Loyola College who spoke on, 'Some Modern Tendencies in Tamil'.

On 28th July, a meeting was convened to pass a condolence resolution on the sad demise of Mahamahopadhyaya Dr. V. V. Swaminatha Iyer, the greatest Tamil scholar of this century.

Mr. S. Balasingam Satya Nadar, M.A., M.L., Advocate of the Madras Bar, and Mr. R. Janardanam Naidu, M.A., of the Connemara Library, spoke on the occasion about the life and work of the great scholar.

V. SREENIVASAN,
Secretary.

Rural Service League

It is with a sense of gratitude that we begin this report of our activities since the closure of the College last academic year. In March the College sanctioned us an acre of land within the College estate to be enclosed and used for our rural training scheme. The site was chosen at the North Eastern corner of the estate at the junction of the Velacheri Road and the Agaram Road. Financed from the receipts of the entertainment in 1941, work was begun on this plot early in April.

The bushes were cleared and two sheds erected—one 80 ft. × 20 ft. for housing an Industrial School and Village Stores, the other 50 ft. × 20 ft. for paddy pounding, for which stocks and implements were transferred from our former pounding shed. A poultry run and shed were also constructed and a well dug, 9 ft. in diameter and 18 ft. deep. The expenses for these were cut by more than half by the voluntary assistance of some students and members of staff who joined the few paid labourers in hard manual work, for three months.

These foundations were completed by the end of June. Early in July, with the arrival of students the constituent Rural Service Unions were started and they have resumed work in right earnest. There has been an almost universal extension of membership in all the Halls, and the number of volunteers has also increased considerably.

Volunteers are visiting the respective villages allotted to them, carrying on their activities of medical work, recreation, and imparting information

on current topics of interest. Youth Leagues, Night-schools and Reading Rooms have been started in Tiruvanjeri and Selaiyur village and cheri. In Tiruvanjeri a senior teacher has been appointed so that he is older than the adult pupils and they like it. Books and slates have been distributed to deserving pupils. Attendance at the Local Board School in Tiruvanjeri has been poor, of late, owing to starving conditions among children from the cheri. To meet this problem, Bishop Heber Hall has decided to give mid-day food to 25 children from the cheri, who attend the school. The well in this cheri, which we got the Government to sanction last year, will be completed before the monsoon begins. A small group of volunteers from Heber Hall who had started work in Kadapperi last year is carrying on, and a medicine chest will soon be available for their use. St. Thomas's Hall has shown new promise this year: they have included Tambaram village and cheri within the field of their activities. Hogg Villa Union has expanded into the Hogg Villa and Lecturers' Colony Union, and it includes two private hostels, 'Dehu' and 'Meston Villa'.

Regarding finances, a minimum of Rs. 24 a month from each Union has been fixed; and all the unions have made a good start in collecting subscriptions. Credit is due to both volunteers and passive members, staff and students; and not a little to the untiring efforts of the treasurers, Sris Suryaprakasa Rao, Balaraman Nambiyar, Easo John and A. S. Monie.

At the Rural Centre, paddy pounding has long been well in hand. Seven men and fifteen women are being employed daily for the work. Arrangements have been made to supply the messes throughout the year: Rs. 3,000 worth of grain has been stored, Rs. 2,000 worth already supplied and Rs. 1,000 worth is being bought. Owing to the delay in getting implements, spinning classes have not yet been started. We hope to start them before the end of August, by which time, our trainee in paper-making will also finish his course and be able to set up that industry as well. Our poultry farm which was such a success last year and during the vacation suffered a temporary set-back due to the scourge of fowl-cholera and the mongoose. The rural store has been nominally started with broken rice and bran, and will soon include the daily necessaries of salt, chillies and tamarind. We are also growing a vegetable garden on the model conceived by Sri Gnanou: slope pandals are erected with fruit-bearing trees for posts, creeper seeds sown outside the pandals and other seeds underneath them.

Attention is drawn to the accounts of the League published herewith. We have schemes for an entertainment this year also, for which the College Administrative Board has given us sanction. We wish to thank the College for this and other forms of co-operation we have been receiving, especially the grant of the plot of land. We also thank and congratulate all students and staff for their increased interest in rural work, and appeal to them to extend their co-operation in the future also.

A. J. GNANOU, P. NARAYANAN — *Joint Secretaries.*

A. N. GOPAL, NARASIMHA RAO, RAVINDRA VARMA, SESHADRI — *Union Secretaries.*

I. Statement of Income and Expenditure for 1941–42

INCOME

	RS	A	P
Loans from Entertainment Receipts...	45	0	0
Reserve Fund (1940–41) ...	26	2	9
From Bishop Heber Hall ...	92	8	0
From St. Thomas's Hall ...	100	12	0
From Selaiyur Hall	82	7	0
From Hogg Villa	103	0	0
Sale of Christmas Cards ...	42	12	5
Madhava Fund	32	14	0
Hand-pounding Scheme ...	25	0	0
Other contributions	14	13	0
Total ...	565	5	2

EXPENDITURE

	RS	A	P
Secretaries' salary	258	8	0
Secretaries' Travelling expenses.	26	13	6
Night schools, Reading Rooms...	64	11	3
Medical Aid	52	10	6
Other aids to villages ...	29	9	0
Poultry, purchase and maintenance	40	5	0
Spinning	7	6	6
Cycle, Purchase, etc. ...	29	3	11
Stationery, Postage, etc. ...	13	10	6
Annual Day Celebrations ...	13	1	3
Miscellaneous	10	0	0
Balance in hand	19	5	9
Total ...	565	5	2

II. Accounts of the hand-pound rice scheme for the period ending 10th December 1941

INCOME

	RS	A	P
To advance from College ...	1,500	0	0
Interest on advance	50	0	0
Rent	57	12	0
Manager's pay	64	0	0
To Rural Service League ...	25	0	0
Net Profit	33	12	9
Rolling Balance	4,500	0	0
Total ...	6,230	8	9

EXPENDITURE

	RS	A	P
Sale of Rice (by cash) ...	1,587	9	6
Sale of broken rice (by cash) ...	55	7	9
Credit sales	3,041	14	0
By Stock—			
Rice	670	14	3
Paddy	547	9	6
Gunnies	94	1	0
Cash with Manager ...	233	0	9
Total ...	6,230	8	9

III. The 1941 Entertainment: Income and Expenditure

INCOME

	RS	A	P
Sale of tickets	690	8	0
Expenditure (entertainment)—			
Loans to Central fund ...	45	0	0
Saraswati Stores Orchestra ...	65	11	0
Magic	35	0	0
Indian School of Music ...	9	0	0
For other items	10	6	0
Repairs to furniture, etc ...	9	3	6
Printing, postage, stationery ...	10	10	0
Travelling and transport ...	16	2	0
Mess	4	2	6
Dues not collected	5	0	0
Total ...	210	3	0
Net receipts ..	480	5	0

EXPENDITURE

	RS	A	P	RS	A	P
Capital expenditure to be met out of the net receipts of ...	480	5	0			
Two sheds				94	1	0
Spinning implements ...				30	6	0
Poultry				28	15	7
Well-digging				14	11	6
To be spent:—						
Bee-keeping				25	0	0
Paper-making				100	0	0
Spinning				75	0	0
Total ...				368	2	1
Balance				112	2	11

Checked and found correct.

MADRAS CHRISTIAN COLLEGE,
TAMBARAM,
12th August 1942.

(Sd.) J. R. MACPHAIL,
Bursar.
(March 1941 to June 1942.)

BOOK REVIEWS

Indian Students Look at World Affairs. Oxford University Press. Price 4 As.

This attractive brochure contains the three essays which won first prizes in the Essay Competitions organized in 1941 in connexion with the Oxford Pamphlets on World Affairs. The authors—all university students and one of them only 16 years of age—deserve to be congratulated on the high standard they have attained. The first essay is on 'The Position of India in the British Empire' by Mr. V. Abdulla of the Law College, Madras. As the author himself admits the essay has turned out into an account of India's constitutional progress and a plea for Indian freedom. While identifying himself with what is known as the nationalist view-point, the young author does not gloss over grim realities. For instance adverting to the communal problem he points out that, 'In this matter it is not the British who are now the villains of the piece, but the Indian Communalists'. Our present disunity is disheartening and disgusting; but there is no need for undue pessimism. 'We are', says the author with the optimism characteristic of the younger generation, 'in the darkest part of the tunnel, but even the largest tunnel must at last lead into the daylight of cold facts. Perhaps a new generation, unaffected by the personal animosities of the present leaders will be able to bring about a practical measure of unity'.

The second essay is on 'Blockade in Modern Warfare' by Mr. Romesh Thapar of Lahore. Mr. Thapar has brought out the importance of the blockade as a weapon for winning the war. The reader is however, likely to feel that the discussion is too short to throw sufficient light on the working of blockades in the present world conflict. The most interesting essay is that contributed by G. E. C. Sadoc of Lucknow (the youngest of the group) on 'Hitler's Germany'. The author has the advantage of knowing the German language and having spent some years in Germany. His unqualified condemnation of Nazi rule and Nazi tactics might serve to damp the enthusiasm of those who pin their hopes on Berlin for securing India's freedom.

Representing as it does our students' outlook on world affairs, the book is a welcome addition to current political literature.

K. J. M. T.

S.C.M. Study Series, published for the S.C.M. by the Christian Literature Society for India, Madras. Price As. 2 each.

1. Is the Old Testament integral to the Christian Faith? Pp. 27.
2. The Christian Student. Pp. 15.
3. India, Britain and the World. Pp. 22.
4. Christianity and Communism. Pp. 28.
6. What is the Gospel? Pp. 18.
7. Science and Religion. Pp. 28.
8. Is Christianity Unique? Pp. 20.
9. Worship. Pp. 29.
10. Christian Ethics. Pp. 23.

These well-written and well-produced booklets deserve the attention of every Christian student, and their low price brings them within easy reach. Each contains about 15 studies on topics related to the title. There are Bible references, a discussion of the topic, and questions for further discussion. Good bibliographies are found in Nos. 1, 2, 7 and 10. When the booklets are reprinted, as we hope they will soon be, more attention might be paid to the proof-reading. Mistakes like 'schanung', 'conjucture', 'preversity' and worst of all 'Bagavad Gita' or 'bhandana' ought not to occur, especially in books intended for students. We also hope modesty will not prevent the authors or compilers from avowing their authorship. Such acknowledgment is stimulating to the reader and definitely helpful to the enquirer.

A. F. T.

THINGS OLD AND NEW

'Well, what about Religion? Don't you think it should be abolished?'

'It depends on what you mean. You can't "abolish" something which is part of human life, can you?'

'Well, but look what religion has done to humanity! Look at India; look at Europe. . . .'

'I'll look at anything you like, but let us make sure that we are looking at the thing we are talking about! By the way, what is your religion?'

'Oh, I'm a Christian, nominally, but my religion is loving my neighbour; that's enough for me.'

'Your neighbour? Which neighbour?'

'What do you mean?'

'I mean just what I say: which neighbour? Do you mean someone in Selaiyur village, or your neighbour in the next room in Hall, or your father-in-law?'

'Well,—I don't exactly mean that, at least . . . Well anyway, don't you think religion is an escape from life?'

'My dear fellow, I can't answer your question until I know what religion you are talking about! Do you mean that Christianity is an escape from life?'

'What does it matter? Aren't all religions fundamentally the same?'

'Is Nazism the same as Communism? But let's stick to one thing. Let's talk about Christianity, your religion.'

'My father's religion, if you like; I don't have much faith in it.'

'I think perhaps that's your real difficulty; you're trying to believe your father's religion, without ever making it your own.'

'I don't see what place love has in the modern world.'

'Probably about as much place as it had in the Roman world, when Christ was crucified. But of course you know what He did, and what effect His life has had in spite of all attempts to crush His spirit.'

'The fact is, I don't know much about it. I've read my Bible, of course, but when I think about the Church and our services and our creeds, they all seem to belong to the past. Have they anything to say to modern India?'

'That is the question you ought to be asking. Well, you and your friends in College have a great opportunity to find the answer together.'

'How can we begin?'

'Why not try a little book that I picked up on the railway bookstall at Egmore the other day? It will give you a good start.'

'What is it called?'

'It is a Penguin book, *The Gospel for To-morrow,* by the Bishop of Truro; you can easily get a copy, next time you are in Madras.'

'I'll get it. And we can discuss it in our study circle in the Hall. Will you come along and join us sometime?'

'Of course I will.'

R. S. M.

COLLEGE NOTES

The New Academic Year

Owing to various delays for which the College was not responsible, it was necessary to set back the date for the arrival of new students, with the result that work was not begun until the 6th of July. By that day, over nine hundred students were on the rolls of the College, and we were soon in running order.

The late Dr. Skinner

The announcement of the death of the Rev. William Skinner, C.I.E., M.A., D.D., in Aberdeen on 26th August was received with deep regret in the College and throughout South India. Dr. Skinner joined the staff in 1884 as Professor of Mental and Moral Science. In recording the appointment the College Magazine referred to him as a distinguished graduate of the Aberdeen University where he carried off the highest honours in Classics and Philosophy. He soon won a unique place for himself in the life of the College, and he naturally succeeded Dr. Miller as Principal on the latter's retirement from active service in 1895. A profound scholar, an inspiring teacher, a keen observer of men and affairs, Dr. Skinner's name came to be associated primarily with discipline and it is as a disciplinarian that he will be remembered. But he was no disciplinarian in the ordinary sense of the term. Those who came into contact with him felt the impress of a personality which did not need the usual props and goads of authority. For, the self-denial he demanded of student and colleague, he first exercised on himself. Such was his spiritual influence that the student realised in Dr. Skinner's presence that he could not be other than true to the highest in himself and in the traditions of the College. The secret of his power has not been better described than in the following words spoken at a farewell meeting by Dr. Meston, who was to some of us what Dr. Skinner was to an earlier generation:

'It was a hard task which Dr. Skinner assumed when in 1895 he became Principal of the College and he made a characteristic beginning when he took upon himself the burden of superintending all the Hostels. It was characteristic because while Dr. Skinner was great as a teacher and powerful as an administrator, he felt that in personal contact such as was afforded by the Hostels, the deepest influence might be exerted. . . . Through the Hostels men learnt that there was only one interest that Dr. Skinner had at heart—the interest of the residents. It was an interest which was real because it was never indulgent, never capricious, never opportunist, but because it was sympathetic, discerning and just. . . . This life has thus been won for our Hostels, not through political means, or lightness of heart or dominance of will but by the play of those moral and spiritual forces which Dr. Skinner has constantly maintained because he has quietly and unfailingly lived in fellowship with God and with the self-denying Son of His love.'

It is the same spirit that animates Dr. Skinner's successors in his high office and enables the College to play a distinctive part in the life of the

nation. Dr. Skinner left India in 1919 and kept in touch with his students until his death last month in his 83rd year. We thank God that for thirty-five years our College was served and guided by this prince among men, and we would record here the deep sympathy of members of staff and students, past and present, with Mrs. Skinner and the family in their bereavement.

Appreciations of Dr. Skinner

An appreciation of Dr. Skinner's life and work by Rao Bahadur O. Kandaswamy Chetty appears as the leading article in this issue. Mr. Chetty's narrative is confined to those years in which he was himself a student, but he has promised to give us also the story of the later years until Dr. Skinner's retirement in 1921. We hope to publish this and other tributes to his memory in the next number of the Magazine.

Dr. Skinner's Farewell Message

In his last address to his students on September 12, 1919, Dr. Skinner spoke some words which are not without relevance to us today. Referring to the new era on which India was entering, he said :—

That the College has an important part to play in that era I fully believe. It has done much in the past to prepare for its coming, not only by contributing along with other agencies to the educational progress of the country, but even more by basing its education on those fundamental truths which lie at the heart of human history and by which the issues of human life are determined. The College has no political aims. It does not subordinate its teachings to the views of this or that party. Its aims are moral and religious, being directed to so training its students that they may be led to enthrone God in their lives, that God of Righteousness and Love in whom we all live and move and have our being, and fellowship with whom is the only pledge of fellowship with one another. That is not politics. But I venture to say it is the condition of all noble politics, of all politics worthy of that great name, not the politics that consist in the clash and compromise of conflicting interests, but the politics that are directed by a common will bent earnestly, truthfully and unselfishly on securing the good of the whole. Is it too much to hope that out of a college like this there may spring a school of politicians of this kind and that in the days to come, when India is progressively growing into possession of herself and her freedom, the alumni of the College may be found upholding the ideal of a united India, an India caring impartially for the good of all her children, an India in which privilege shall mean service and service privilege, an India in which nationality itself shall be merged in the Kingdom of God.'

Changes in Staff

There were one or two notable absences from among the ranks of the staff when we re-assembled. The English Department was without Mr. Martin, now in the service of the Y.M.C.A. on the North-West Frontier, and Deacon Joseph who had received an urgent summons from his old College, the Union Christian College, Alwaye, and the Physics Department was without Dr. Moses who had retired after a lifetime of work in this College. But there were new recruits (some of them not so new), to take their places. In

the English Department, Mr. J. S. B. Abraham brought the fruit of many years' teaching experience in Burma ; Mr. K. J. Matthew Tharakan returned to the History and Economics Department ; Mr. George Abraham was suddenly metamorphosed from a Senior student to a Junior lecturer, and, in the Physics Department, Mr. D. Krishnaswami moved up. Filling a vacancy of longer standing, Dr. S. V. Anantakrishnan entered on his duties as Professor of Chemistry early in June. To all who have left us we bid farewell and to the new comers and the returned wanderers, we offer a warm welcome.

University Prizes

The following students have been awarded prizes by the University on the basis of the March 1942 examinations :—

A. Ninan, B.A. Hons. (The Christian College Medal, English).
A. Ninan, B.A. Hons. (The Jubilee Gold Medal, English).
S. Subbarayudu, B.A. (Maharajah of Bobbili Gold Medal, Telugu).

Some awards have yet to be announced.

University Examinations

Our results show, on the whole, a distinct improvement. In the Intermediate examination we had 85% of complete passes as against last year's 65 per cent, and the number of First Classes (57) far exceeds the 35 we have had for the past two years. There was only one failure in Gr. i-a. In the B.A. examination we had a First Class and a Second Class in English, but we ought to do better and obtain a higher percentage of passes. There were practically no failures in Part 2. The results in Mathematics, History and Economics were fair but in Physics they were disappointing. The B.Sc. groups did well, Physics, Botany and Zoology obtaining over 80 per cent of passes. There were no failures among the candidates for the B.Sc. Hons. degree ; these shared 5 First Classes and 6 Second Classes among themselves. In the B.A. Hons. examination we had six First Classes in Mathematics and one in English. All the candidates who appeared for the M.A. passed the examination, winning 5 First Classes and 4 Second Classes.

Reports

Our record of the activities of societies is incomplete, as many secretaries failed to send in their reports. While it is true that some societies did not function this term, it is equally true that many others did and it is regrettable that their good work should not be recorded. Hall reports, which were also incomplete, will be published in fuller form next time. We hope that secretaries will make a point of handing in their reports to the Editor every term on or before the date fixed by him.

Our Contributors

The response to our invitation for contributions from students was so poor that we have not been able to maintain the right proportion between

articles written by students and those contributed by members of staff or others. Ours is primarily a student magazine and it cannot be conducted satisfactorily without student co-operation. We should like to have many more 'light' articles than what we usually receive. Will contributors please note that humorous sketches, short stories, drawings and photographs are specially welcome?

PREACHERS AT THE COLLEGE SERVICE

First Term—1942

July	5	...	The Principal.
	12	...	Rev. T. G. Platten.
	19	...	E. J. Bingle, Esq.
	26	...	Rev. M. S. Adiseshiah.
Aug.	2	...	Rev. R. S. Macnicol.
	9	...	A. F. Thyagaraju, Esq.
	16	...	Dr. W. F. Kibble.
	23	...	Rev. D. Chellappa, St. Paul's School.
	30	...	Rev. J. R. Macphail.

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